

# THE PACIFIC CHURCHMAN

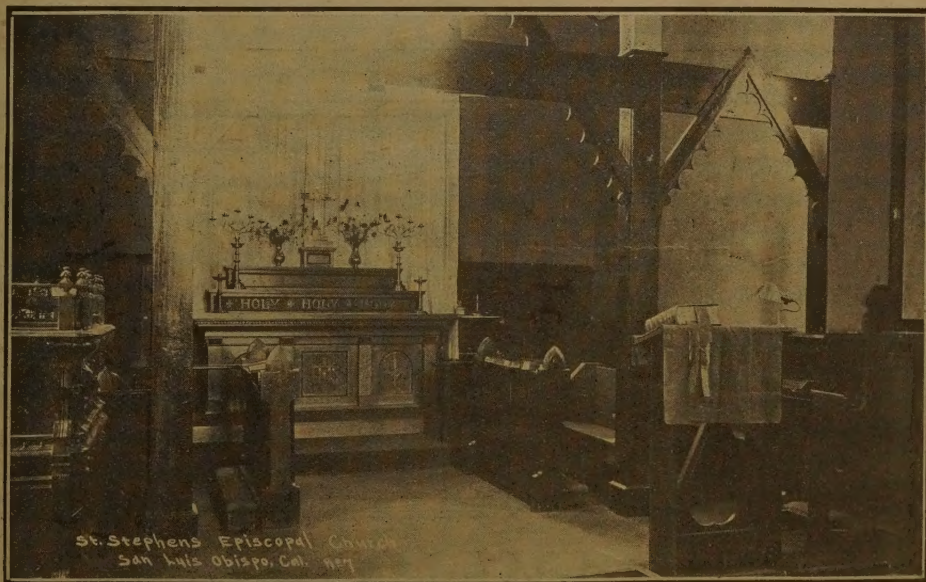
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Volume XLVIII.

FOR CHRIST  
AND THE CHURCH

Number 8

San Francisco, March, 1913.



St. Stephens Episcopal Church  
San Luis Obispo, Cal. 1913

The Pacific Churchman will devote this page to a BUSINESS DIRECTORY for the benefit of our readers. Now that PARCEL POST is available our out-of-town subscribers can be satisfactorily supplied from reliable city firms, and The Pacific Churchman will do its best to help in the promotion of this goodwill.

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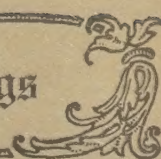
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## Some World Circuit Saunterings



### Avignon—Paradoxical Paris.

When our saunterings in Europe began we reached the point where the traveler's paths are not only the most beaten but the most written about on this "terrestrial globe." "Quill-drivers" cover that part of the world almost as thickly as "globe-trotters." Every one writes letters home, now often epitomized in the handy picture-postal; every one gets that touch of travel lure which makes the whole literature akin, and not infrequently the guide book helps out the pen as much as it does the path. And every one who puts to paper his own impressions of European journeyings must eschew any thought of telling anything particularly new—save as it is new to him—and must appreciate the old inscription of a book, perhaps not accurately recalled, but which went something like this—

"You ask for something original,  
But I scarce know where to begin;  
In me there's nothing original  
Except the original sin."

From Marseilles our hope had been to spend some hours at Avignon, substituted for almost seventy years (1309-1377) in the fourteenth century, for Rome as the home of the Papacy. A brief view of it, however, had to suffice, owing to the train arrangements. That it has especial interest for a parson-saunterer, however, is well shown by what the late Bishop Westcott of Durham wrote of it after a visit there: "Avignon is, I think, the most impressive city I have ever seen. There is scarcely any trace of the industries of today. All, except one straight street to a modern Place and the Place itself is of the Middle Ages, or at least of the old world. . . . The view is magnificent with walls of distant mountains on all sides, and in front, opposite to the Castle of the Popes, the Castle of the King. . . . We started to see the Cathedral and the Papal Palace. The Papal Palace is a barrack for 1,500 soldiers. They sleep in what was once Chapel and Council Chamber." It is one of the humors of the fascinations for old horrors that Henry James associates with Avignon, when he tells us that what for a long time gave tourists the "shudders" as a supposed funnel shaped torture chamber proved to be nothing more nor less than a mediaeval bakehouse!

Arles, too, associated with the early British Church, in that three British Bishops are recorded as present at the Council held there in A. D. 314, showing both the Church existence and organization at that early period, would have been an interesting "browsing" place, but the Saunterer had to be content to confine Church antiquarian instincts to passing glimpses there and elsewhere *en route* until Paris, the City of Paradoxes, was reached. And to describe it as a City of Paradoxes is simply to indicate the impression it all left on one visitor. Some one has said that few people stop to analyze their impressions. Whether this is so or not, as one thinks upon what has been written upon Paris, it seems to be the case that there at any rate is an exception and that most of the travelers of the world have unhesitatingly and lingeringly analyzed their impressions. "Gay Paris" is quite a common estimate,

but no one adjective would cover the ground for an expression of what it seemed to the Saunterer. Of course, he went the staid round of sightseeing to which in the wide familiarity with it and fame of it, only this briefest reference need be made. And there was naturally no lack of the sprightly aspect of people and things. But such sights as the Prison of La Roquette, with its suggestions of the pictures he remembers to have seen about the time of the Commune, of the martyred Archbishop Darboy with other victims, in line against the wall, and the muskets of a file of soldiers leveled against them awaiting the signal to fire, tell their story of a gory Paris. So, suspended from the roof in the interior of Notre Dame, does the hat of the same prelate, all marking events in the memory of the Saunterer. So, dating from the earliest periods, did that field of the guillotined at the Picpus Cemetery with the monumentless mounds at the graves of the 1300 executed at the Barrière du Trone. And many a place of tragedy and pathos in and around the city is in like evidence of blood-shedding. One can understand that "desire to be excused," reported of Queen Victoria on one of her visits to France, from occupying State Apartments which had been assigned her at the *Grand Trianon* at Versailles. Grim Paris it seems also as you bend over the balustrade to look down at the tomb of Napoleon, if war is "grim." The whole spell of the Napoleonic cult you feel and, indeed, if the tradition be true, the designer of the tomb ingeniously provided that every visitor to the tomb, by the very attitude of looking over the low circling wall of the gallery above it, should make a quasi obeisance to it. Musical Paris it seems as you visit the grave of Chopin; theological Paris as by the graves of Abelard and Eloise you recall the controversies, the typical Gallicanism, the literature and romance that have stirred and fluctuated in the ecclesiastical Paris of the Christian centuries. For a single generation has seen a France—that means Paris—esteemed the right hand of the Papacy as in the time of Napoleon the Third and Eugenie, and as now practically under Papal ban. Well do some of our New Testament commentators see in the Galatians of old the Asia Minor type, if not the direct kin, of the Gaul—the course of that empire being eastward instead of westward by a curious ethnical trend—and in both the ancestry of a trait of modern France identified by St. Paul when he says to the Galatians, "Who hath bewitched you?"

Moreover, it was certainly a hospitable Paris as we found old friends there and experienced their courtesy. And by no means a "beaten path" we found—our driver went astray and had to do considerable inquiring to "place" it—was the pilgrimage to the grave of Lafayette. Of all places in Paris for Americans to put in their itinerary, one would think that the place in the Picpus Cemetery of the burial of the great friend of America would have first recognition. By it is the grave of Lafayette's son, George Washington Lafayette. Small American flags bore the evidence of former visitors, but they were so dingy that either the pilgrimages are few or the American spirit

not "everywhere" just then. It was from this grave that our French Consul some years ago secured the earth which was mingled with earth from the battlefields of the American Revolution on the occasion of the interesting ceremony, in which the Saunterer was privileged to take part, when the Daughters of the American Revolution planted a young *sequoia* in Golden Gate Park, San Francisco, and rooted it in the mingled soil brought from the Revolutionary battlefields and the grave of Lafayette. And would it not be a happy provision for our Societies of the Revolution to see that there is always a worthy flag at the grave, and for our American colony in Paris to have some annual commemoration there, if that has not been a custom heretofore.

And so the Paris that seemed to the Saunterer, gay and gory and grim, and musical and theological and hospitable and stimulating to patriotism, left him with all these impressions coming together without clashing, and he finds "Paradoxical Paris" not inaptly describing its effect upon him.

Of the Paris of fashion the Saunterer will not be expected to speak. But he will avow the high claim to consideration of the code of the well-dressed. Refinement in this respect may be illustrated by fashion plates as the learned book is by "cuts." And dynasties may come and dynasties may go, and republics may have their crises and throes, but Paris will probably rule in the realm of raiment, to say nothing of what we eat and drink, as long as its beautiful art in architecture looms against the sky, or colors the sunlight with exquisite hues like those in the stained glass of *Sainte Chapelle*. And, by the way, it was Christopher Wren, the architect, who put on record that animated scene he witnessed at the court in Paris of the seventeenth century, when the high structured head-dress of one of the great dames came in contact with a candle on the table in the supper room as she in stately manner incautiously bent over it. A high ecclesiastic noted that some of the flaming ornament at the apex had ignited and he instinctively caught the whole coiffure in his hands to find it detach itself entirely from the good lady's head, leaving a perfectly bald pate to accord with the rich evening dress. She, in her discomfiture, distributed a custard she was eating over the rich cassock of the well-meaning prelate-fireman and, lo! the rueful *dénouement*!

But the light-hearted tourist, who touches the surface sketchily, as the Saunterer has done, must never allow himself to forget the profounder things of Paris with so much to justify its claim as "the most beautiful city in the world," and the signal history making there. That, however, belongs to more serious chapters. Only every Churchman and every Christian can feel something of the pride of Paris that her Clovis had the Christian Clotilda to shape his and his country's destiny just as the fair city's later King Charibert gave his daughter Bertha to go over to Kent and carry the Christian religion with her as a condition of her marriage to Ethelbert, and so prepare the way for the mission of St. Augustine to Southern England.

WILLIAM F. NICHOLS.

# The American Newspaper

The following extracts are from a paper on the above subject, read before the Emerson Club, of San Luis Obispo, by Mr. E. O. Lynne, one of the members. Readers of the Pacific Churchman will recall a recent write-up of this club, appearing in these columns. It is an organization of men connected with St. Stephen's Church.

"Originally the object of the newspaper was to gather and publish the news; in time there was added the voicing of public opinion through communications, which crystalized into 'editorial comment.' Now a third object has been found and incorporated to complete the triangle—namely, the creation of public opinion.

"If this new method in modern journalism were confined to the editorial columns it might be considered quasi-legitimate, but almost without exception those Argus-eyed monsters of modernity color the news stories to promote or to belittle, as may best suit the policy of the owners.

"The moulder of public opinion today is the metropolitan daily—even, as it is, the great educator of the masses. The influence of the country daily upon the public mind, most potent only a generation ago, is now practically nil, except as to local matters. The metropolitan press, with its penny folios of information, its reams of literature on science, art, and every topic beneath and beyond the sun, radiates in circular waves over reading zones of from 500 to 600 miles in diameter, its furthestmost ripples meeting those of another such metropolitan one. . . . Moreover, in the congested population of large cities is found the bulk of readers who depend entirely upon the newspapers for information and education—the masses of comparative illiterates, partly natives—largely foreigners—are easily influenced by these inexpensive text-books of their daily curriculum.

"Now, the metropolitan daily, roughly speaking, may be divided into three classes. These, for want of a better designation, we will call the conservative, the sensational and the "yellow." The conservative type, which is clothed in plain garments, its editorial comment scholarly and dignified, such as the *Boston Post*, and perhaps the *New York Tribune*, is fast being absorbed by the divided monster, and need hardly be considered. The ultra 'yellow' journal is the other extreme, with its placing of crime, catastrophe, and graft in flaring headlines, often in red ink, across the top of the pages. But this, as yet, can hardly be classed as the true type of American newspaper, although it is traveling fast toward that goal. The sensational paper which travels the middle road between somnolency and atrocity, which uses big headlines and illustrations without abusing the privilege, which pads the news to make it readable, but does not create it, which does little muck-raking, but takes advantage of the freshly broken sod to exploit it, may really be classed as the present day and representative type of American newspaper. Of such are the *New York Herald* and the *New York Times*. Whether this class of papers will be able to withstand the onslaught of the yellow press and remain the distinctive type, is a question of serious import to the future welfare of the country.

"That the metropolitan papers combine a great deal of good with many crying

Mr. Lynne is a member of the newspaper profession and a man of wide experience in his line. His words have, therefore, all the more weight, coming as they do from one who not only is well qualified to speak upon this subject but who has also given the matter considerable thought.—Editor.

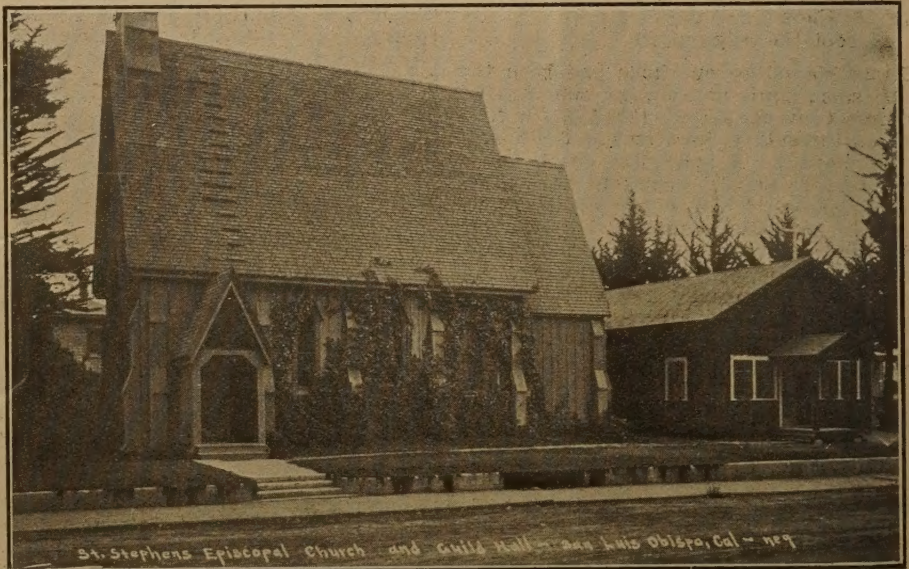
evils may be gleaned from a short synopsis of the contents of one of the leading New York papers of recent issue. Besides three sections of eighteen pages each, containing general news items from every part of the world, the *New York Times* recently contained special articles of educational value under the following heads:

"Wall Street's Troubles and How to Mend them."

"German Help Needed to Curb Austrian Jingoism."

"'Jim,' a Vindication of a Misunderstood Microbe."

"A Regiment of Babies Lives Saved in 1912, and How."



"School Lunch Problem."  
 "Gertrude Barnum Pleads Cause of Garment Strikers."  
 "'Dreadnaughts Best Means of Protecting Emigrants.'  
 "'Nation Has Done Little in Honor of Its Dead Rulers.'  
 "'Social Problems Have Proven Basis of Heredity.'  
 "'Centenary of Sir Henry Bessemer.'  
 "'A Treatise on Auction Bridge.'  
 "'Art at Home and Abroad.'

"Such is the type of articles that, if they were more plentiful, would enhance the value of the general newspaper.

"I should like to go into the methods employed by these gigantic dailies in securing the news stories that make their pages so attractive to the common reader. I should like to tell of the czar-like power of the city editor, who sends his reporters to the place where 'Hell is about to break loose,' or of the means employed to create hell sataclysms where none exist, but it would require a good sized volume to do justice in all its ramifications to the American newspaper.

"But such is the medium exercising a power far more potent than that of kings and governments, and exercising it absolutely without restraint as to the manner of manipulating its material; the scope and nature of its news; its methods of vivisectioning individuals and the body politic alike—unless it be for the slight curb that the fear of a libel suit imposes. The greatest danger, in my opinion, that threatens us as a nation is, that in the larger field of quality and policy of the powerful metropolitan newspaper, there is no censorship except that which emanates from the directorate of the newspaper corporation, influenced solely by commercialism.

"There is no field of endeavor, no line of industry, no profession or calling so absolutely free from regulation or supervision as the newspaper. Your food is inspected and the tainted condemned; your motion pictures are censored and purged of viciousness; your schools are guarded jealously and the slightest evil sought to be banished; your officials are watched, and if found wanting may be recalled, but your great daily may revel in vice, dish up scandal, paint murder in light

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colors, prostitute art, assail men and measures, disfigure news—all, without fear of man, of government, or of God.

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"This condition of affairs is of the most vital importance, when one considers the scope of the power exercised by the modern newspaper, its influence on the reader of average intelligence and education, with reference to his habits of thought and the development of his ideas along political, economical, cultural and religious lines. Or, when we consider its influence upon the ignorant masses—that class which in Europe does not read at all, but which in our country has risen above the level of the illiterate, and which comprises such a vast percentage of our urban population. Or, again, when we take note of its influence upon the youth of our land, or its influence through all these, upon our national life.

"No one should be more jealous of the liberty of the press than the newspaper

man, but it seems to me that the time is here when the license of the press should be checked; when its daily menu of vice and crime should be purged of sensationalism, and when its daily columns should be the mirrors of naked truth unadorned or disguised by the habiliments of distortion or editorial opinion.

"It is claimed that the newspaper is what the people make it; that it gives its readers what they crave, but readers, like animals, fatten upon what they feed, and not until restraint has been placed upon limitless sensationalism, either by the development of higher ideals or by some kind of censorship, shall we obtain the perfect American newspaper. Just so long as we have a type of journalism whose creed is 'Commercialism,' and whose motto is 'Pro Bono Publico,' which, being interpreted, means 'for the money there is in it,' we shall fall far short of that ideal newspaper the influence of which shall always make for the general good."

## Midwinter Utah Conference

The Mid-Winter Conference of the District of Utah opened with a celebration of the Lord's Supper, at St. Paul's Church, Salt Lake City, at 7:30 a. m., on Tuesday morning, January 21, 1913. The conference lasted two days and, as usual, was of great use to the clergy of the State, for it brought those who dwell far from their fellow-workers into touch with each other, and thereby gave them a chance to talk over the problems of the district and to strengthen each other for the pursuance of the work in Idaho. At Morning Prayer the Bishop gave his sermon and in this tried to encourage the workers by showing them how they could do more effective work in the future, and how they might conserve their time and energies.

The luncheons on the two days of the conference were served by the ladies of St. Paul's Guild. In the afternoon began the real work of the conference, the reading and discussion of papers connected with that prevailing topic here in Utah, work with the Mormons. The Rev. W. F. Bulkley read a paper on the "Great Apostasy," the Rev. M. J. Hersey on "Unpaid Ministry," and the Rev. D. K. Johnston on "Worship." In the evening Bishop Spalding read his paper, on "Authority in Religion," the Rev. W. W. Reese one on "Inspiration," and the Rev. J. A. Hiatt on "Future Life."

Wednesday was opened with a celebration of the Holy Communion at Rowland Hall. The business of the conference was taken up at St. Paul's, at 10 o'clock. Dean S. R. Colladay read a paper on "Idea of God," the Rev. Paul Jones one on "Points of Contact," and the Rev. W. W. Fleetwood on "What Is a Missionary?"

In the afternoon these papers were discussed and it was decided that they should be turned over to a committee appointed by the Bishop, and that if the committee thought that any of them would make effective pamphlet literature it would publish them with such commendations as it saw fit. It was also decided that the Bishop should try to get a number of college or seminary men to do work among the miners and the Mormons during the coming summer.

After the Missionary meeting in the evening, at which the Rev. J. A. Hiatt spoke on the "Work Among the Miners," the Rev. M. J. Hersey on the "Church

in the Open," and the Rev. G. T. LeBoutillier on the "Church in the East and the West," convocation assembled to act on the report of the committee on resolutions, and the following were passed:

"Whereas, The liberal granting of divorces by the State has become a great menace to the welfare of the country, and as the ratio of divorces to marriages in Utah is among the highest of any in the States; be it

"Resolved, That we commend the action of Benner X. Smith in introducing in the State Senate the bill modeled on the recommendations of the national commission for uniform divorce laws, restricting the grounds for divorce."

"Whereas, The procuring of a marriage license in the State of Utah is exceedingly easy, and many persons unfitted and unsuited for marriage and now married form contributory causes in the large number of the application for divorce; be it

"Resolved, That we heartily approve the bill introduced into the Senate by Benner X. Smith, requiring the posting in public of the names of the applicants for a marriage license for five days before it shall be granted; and, further, be it

"Resolved, That we request him to prepare an amendment to the bill advancing the age of consent of girls from 18 to 21 years, so as to conform to the laws of Wyoming, from which many girls under the legal age of 21 years come to Utah to be married."

"Whereas, Through the kind generosity of Mrs. Clinton Ogilvie, the clergy and workers of the Mission District of Utah have been enabled to meet together for mid-winter conference; and,

"Whereas, This mid-winter conference has been of especial value to the work of the Church in the District of Utah in drawing the clergy and workers closer together, helping them to a better understanding of their common problems, strengthening their enthusiasm in their work, and deepening their spiritual life; therefore, be it

"Resolved, That we unite in extending to Mrs. Ogilvie our heartfelt thanks for her kindness in making the conference possible, and assure her of our appreciation of her interest in the work."

The committee appointed for the purpose has selected the Bishop of Massachusetts to preach the sermon at the opening service of the General Convention in October next, and he has accepted the duty.

Owing to the disturbed political condition of the republic, no meeting of the Convocation of the missionary district of Mexico has been held for nearly three years. As this is General Convention year, and because of important business, Bishop Aves expects to call a meeting for Sunday, April 6th, to be held in Christ Church, Mexico City.

Dr. Charles W. Eliot, ex-president of Harvard University, who has visited China and inspected the medical work there, has written a letter to Bishop Greer, expressing both commendation and criticism of St. Luke's Hospital. The commendation is for the workers; criticism is directed toward their lack of adequate resources and equipment.

The gifts of the children of the Church gathered last Lent and presented last Easter, amounted to \$167,250.36. This completed thirty-five years of Sunday School Lenten offering, during which time the total amount raised has been \$2,618,290.86. It is believed that the offering of the present Lent and Easter will be larger than ever before.

Japan is sometimes called the paradise of children. And certainly, great attention is there given to their care and training. Perhaps it is partly for this reason that the use of the kindergarten has proved to be an important feature in missionary work. We have twelve Church kindergartens in that country. The feet of the child going to and from the kindergarten have often beaten a path whereby the teacher might reach the hearts of the parents.

The Rector of Calvary Church, Chicago, bears the following testimony to the effectiveness of the Duplex envelope in the weekly offering. "The Duplex has solved our difficulty. This past year we not only paid off a mortgage of fifteen years' standing, raised all salaries and were represented in the Diocesan convention the first time for eight years, but met in full our apportionment and every obligation, parochial, non-parochial and general."

The Church in Cuba publishes a little paper of which the Rev. Francisco Diaz is editor. He has frequently shown how effective such a publication may be made in correcting the evils of the community. His latest public service has been the reforming of a reformatory. After visiting the institution, Mr. Diaz fearlessly set forth the conditions existing. Of course opposition was thus aroused, but in the end justice was done and much suffering relieved.

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## A Successful Mission at Watsonville

The Reverend E. H. McCollister of Calvary Church, Santa Cruz, conducted a most interesting Mission at All Saints' Church, Watsonville, the Rev. C. T. Thackeray, Rector, during the first week in Lent.

Success in meetings of this nature consist mainly in the interest, attendance, and the asking of questions, in which sense the Mission was a decided success, for the interest and attendance increased day by day, and as to the question box, it yielded such a flood of queries that the lecturer was compelled to combine some of his talks in order to devote Friday evening to the answering of questions alone, and still found it necessary to use a part of the Sunday evening service for the same cause.

There were several things that seemed very significant. First, the congregations were made up very largely of non-Church people. Second, the subject of Henry VIII. was not broached, but a defense of our claims to apostolic succession was called for. There were a few other historical and ceremonial questions, but doctrinal questions were mainly asked.

In preparing for the Mission, visiting committees from the various organizations of the Church began two weeks before the opening to make a systematic visitation of the members and those in any way interested or connected with the Church, and over three hundred cards of invitation were sent out to persons having no Church preference. The newspapers also gave the Mission a great deal of publicity. Special prayers for its success were said at every service during the preparation period, and the members of the congregation were requested to remember the Mission in their private devotions. The daily Eucharist was celebrated during the week and was attended mainly by the younger people. The regular choir was in full attendance at every service, and the interest, enthusiasm, as well as personal missionary work of the members undoubtedly added much to the success of the Mission.

Following is a list of the lectures and a few specimens of the questions asked:

Sunday—Morning: Christ and the Individual. Evening: Dogmatic Religion.

Monday—The Church, the Creed and the Bible.

Tuesday—Catholicism, Romanism, and Protestantism.

Wednesday—Holy Orders, Baptism, and Confirmation.

Thursday—The Holy Communion.

Friday—Whole evening given over to the answering of questions.

Saturday—Address to the Confirmation Class.

Sunday—Morning: The Holy Communion in Relation to Daily Life. Evening: Where there is no Vision the people perish.

### QUESTIONS.

(1) Please give the Scripture where Christ organized any Church.

(2) You said in one of your lectures that Saul was being prepared for his conversion. Please explain in what way.

(3) Does your Church claim that any of the Apostles ever performed absolution? If so, please give the Scripture for it.

(4) What is meant by "He descended into hell" in the Creed?

(5) Does your Church believe in prayers for the dead? If so, where does it get its authority?

(6) What is meant by "the communion of Saints" referred to in the Creed?

(7) Does the Church require its members to go to communion fasting? If it does, why do some disregard the rule, and if it does not, why do some people do it?

(8) Is athletics prohibited on Sundays in the eyes of the Church?

(9) Why is there such a variety in the rendering of the services in different Churches?

(10) When did John Wesley live? Episcopalians say he was a minister in the Church of England, how do Methodists claim him also?

(16) Was the teaching of John Wesley in perfect harmony with the Creeds and ceremonies of the Episcopal Church?

(17) Please explain the position the Episcopal Church holds on such passages as St. John III, 3-7.

(18) Please tell me the meaning of the word "Episcopal"?

(19) If the Church is Catholic, why then is it called "Protestant Episcopal"?

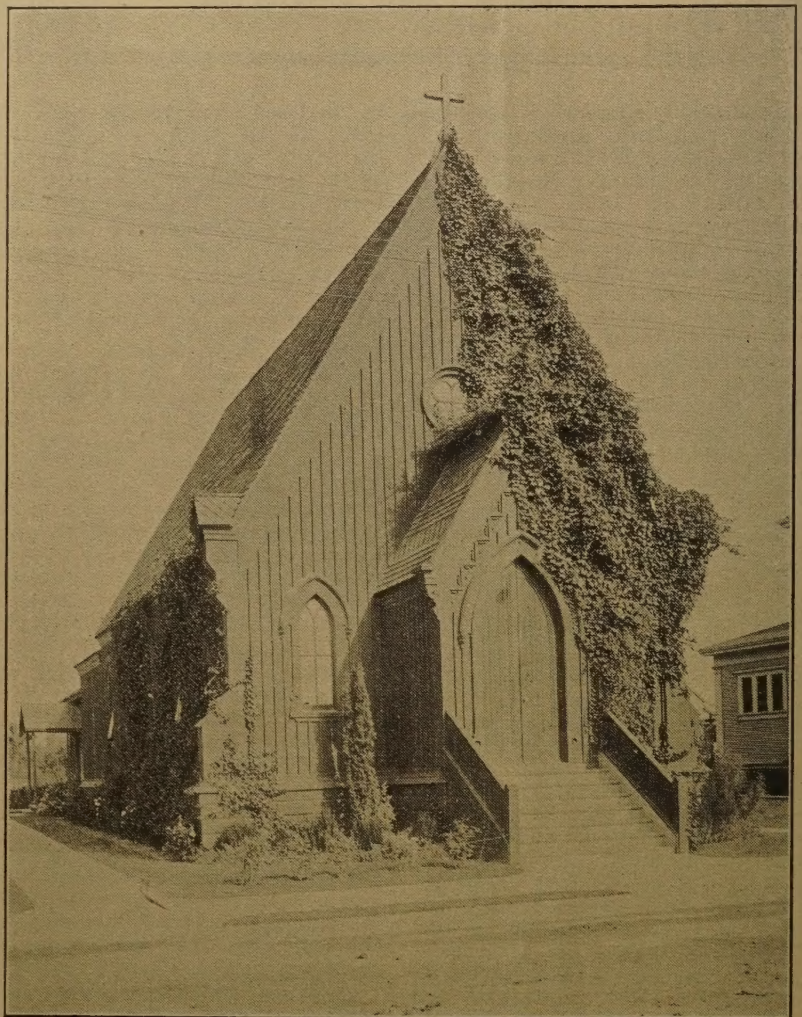
(20) Are there any fixed rules that Episcopalians should follow during Lent? If so, what are they?

(21) You made a distinction between Sunday and the Sabbath Day. The fourth Commandment says, "Remember that thou keep holy the Sabbath Day, etc." If Saturday is the Sabbath, why do we not observe it as the day of rest?

(22) What is the position of the Episcopal Church toward prohibition?

(23) Can one be a good Christian and foster the saloon that degrades people morally, mentally, spiritually and physically?

(24) What does the Episcopal Church believe or teach with regard to the resurrection of the body—i. e., what kind of



All Saints Church, Watsonville, Cal.

(11) What do you think of spiritual healing?

(12) Did the Anglican Church branch off from the Roman?

(13) So many people say the Church is "all form." Show how the spirituality of the worshippers is not hindered but blessed by the ritual.

(14) Is not the making of the sign of the Cross the acknowledgment before the world that we are not ashamed of our Lord?

(15) What is the difference between the "high," "low" and "broad" Church? Is this a "high" Church?

a body are we to have after the resurrection?

(25) Why do they call this "the Episcopal Church" instead of "the Catholic"?

(26) Why don't they have more tune or music to the Episcopal hymns?

(27) Do you object to girls going with boys, and if so, why?

(28) Do you think the Episcopal Church is the only true Church, and where do you get your authority for stating that you are in direct Apostolic Succession from the time of the Apostles to the present, seeing that Episcopalianism

or episcopacy is not mentioned in the Scriptures?

(29) Assuming that the three tests of Christian truth are (1) The Bible, or what may be proved thereby, (2) the Creeds and decrees of the General Councils of the Church, and (3) what has been always, everywhere and by all Christian men believed—assuming these, can the question "Does Apostolic Succession exist in the Church of England"? be answered in the affirmative by application of these tests?

(30) In reference to your third test of Catholicity, what person or tribunal has the jurisdiction authoritatively to determine whether any doctrine in question has or has not been generally accepted by all Christian people at all times and in all places?

(31) Were all the Bishops in union with the Church of England immediately after the breach between Henry VIII and Rome regularly consecrated in such a manner as to preserve the Apostolic Succession in the Church of England?

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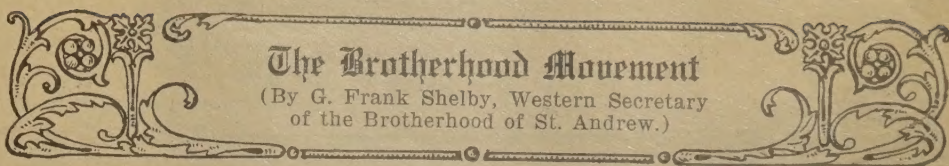
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## The Brotherhood Movement

(By G. Frank Shelby, Western Secretary  
of the Brotherhood of St. Andrew.)

The Brotherhood of St. Andrew is a movement even more than it is an organization. It is a movement to get churchmen to consecrate in soul-winning efforts their powers of prayer and personal influence. It is a movement to bring the men and older boys of the Church to accept like Christians, and not to evade like men of the world, their individual responsibility. It is, in fine, a movement to lead baptized men and boys to keep their baptismal vow.

Is there need for such a movement? The most casual observer of men and conditions in the Church must give an affirmative answer. In truth there is very urgent need. And God the Holy Spirit who broods over the Church, seeking through many ways but foremost and chiefly through human agency to better conditions in the Church, caused a group of inexperienced young men to organize the first Chapter of the Brotherhood in St. James' Church, Chicago, some 29 years ago. The Brotherhood then is a movement inspired by God Himself to meet a great and pressing need in the Church. And while Chapters here and there seem to fail, yet as a national movement the Brotherhood is slowly but certainly increasing the number of its active members and at the same time there is a marked increase in the efficiency of its work. Each year the light of the Brotherhood shines with increasing clearness, not only to help those in its own ranks, but to help all men and boys in the Church to see and to do the simple and yet fundamental duties of the Christian life. As a leavening power, persuading men toward higher standards of service, the Brotherhood's contribution to the Church will never be known or appreciated until it is revealed in the world to come.

And what does the Brotherhood require of its members? It requires them to face squarely the fact of their own personal responsibility to help others to find their way to God. It requires them to stand upright themselves in the way of life and so standing to intercept the careless, the indifferent, and the willful, not by talking religion in any professional way, but by kindness, by hospitality, by sympathy, by love to lead wanderers back to their Father's House.

Why is it that the great majority of Churchmen do not as yet accept this plain and fundamental responsibility of the Christian religion? The reason is that they adopt for their lives the world's standard of service and not Christ's standard. It is true that all baptized Churchmen have promised in baptism to renounce the world. Yet the world's temptations are very subtle, and we are all of us so much in the worldly atmosphere that it is hard not to be ruled in our lives by worldly ideals which are always, even the best of them, very much lower than the ideals of Christ. From Christ's teachings no Churchman can justify an indifference to the spiritual conditions of those about him. From the world's point of view, such an indifference is easy to justify. Again, therefore, the reason the majority of our confirmed men and boys are not habitually using their personal influence to bring others into touch with God, is because they follow in their lives the world's standard

of service and not the standard of service taught by Christ and exemplified by Christ in His life among men.

Yet there are signs to indicate a coming change. Among the men of the Church there is spiritual unrest. There is an ever-increasing willingness, which in many cases amounts to an eagerness, to begin the real life of service. It is not unnatural that it should be so. At each reception of the Holy Communion Churchmen receive Christ into their lives "that He may dwell in us and we in Him." Each recipient, therefore, in some degree, at least, has in him the spirit of Christ which is the spirit of service. And it is this spirit of service, which is struggling for utterance, and which is causing the unrest so noticeable throughout the Church at the present time. Moreover, it is this same spirit of service which is sending hundreds of men and older boys into the ranks of the Brotherhood because the Brotherhood's work is a means through which it can find full utterance.

And the world only waits till this Christ spirit, this spirit of service, shall have full utterance in the lives of Churchmen and Christians generally. Then shall come the time foretold "when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

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## From the Editor's Desk

Any errors that may be made in articles or news items published in the PACIFIC CHURCHMAN will gladly be acknowledged if the editor is notified before the following issue has gone to press. During the month we received a communication calling attention to a mistake in the report of the recent council of the Eighth Missionary Department. This should have been sent long before, preferably in the form of a short letter, for publication.

The Board of Health of the City of Colorado Springs, Colorado, has forbidden the clergy there to administer the Holy Communion from a common chalice. It is claimed that the large number of tuberculosis patients in the community is responsible for the order thus put in force, and the question as to what is to be done is a very vital one. Statistics show that the danger of infection from the Communion cup is very slight, and the long life of the average clergyman is given as an illustration of the improbability of there being much contagion from this source. The question, nevertheless, arises as to what the Church in Colorado Springs is to do about it.

One of the possible solutions suggested by one is that the priest, if the Bishop shall consent, proceed to administer the wafer dipped in the wine, placing it directly in the mouth of the communicant.

The editor of the *South Bend* (Wash.) *Journal*, may or may not be in the habit of listening to dull sermons. That he appreciates the other kind, however, is evidenced by the following written in connection with Bishop Keator's visit to that town:

"On account of the lack of space we regret that we cannot give more space to the announcement of the Bishop's coming, but suffice it is to say that the Bishop is capable of delivering one of the best sermons that this city has heard since his last visit here. His sermons are always helpful and it is safe to say that no one could ever become bored while listening to him speak.

"The invitation is extended to everyone to attend this service, and all will be welcomed."

An appeal received from the General Clergy Relief Fund is accompanied by a number of letters from the grateful recipients of stipends which tell in a most eloquent way of the good that is being done in this manner and of how much the aged and disabled clergy depend upon the aid thus given them. In this connection the following is printed by request:

To help piece out the living of over 500 sick, disabled, old clergymen; their widows and orphans, at the present moment, under the grants, and therefore obligations of the Trustees, and therefore the obligation of the whole Church, because the Trustees are the Church's agents; requires about \$30,000 per quarter. Divided up, this amount is indeed too small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

This current pension and relief is a fundamental obligation and a prior claim upon the Church.

Increasing demands for other enterprises must not crowd this out.

Sixty-seven dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief. It is the only national, official, incorporated society.

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On another page we print an article, interesting and able, by Mr. E. O. Lynne, on "The American Newspaper." Much that is said therein is true, and many of the statements made by the writer we cordially endorse, but we must believe that there are many publications which are not always looking out for the opening of a corporation's sack. The American newspaper has faults. They are glaring and flashing and easy to be discerned, but in many instances it is this same newspaper which begins most of the battles against vice, greed, corruption. It is this same paper that brings to the light of day the scandals that disgrace our civilization. Most of the things that ought to be investigated, most of the evil that ought to be exposed, are brought to the attention of the public through the newspapers. They may do some harm. Some of us may not like their tendency to exaggeration. All of us may wish they were less sensational, but we must give many of them credit for much good accomplished.

The *Living Church Annual* lists only five Suffragan Bishops. The first of these is Bishop Burch of New York, who was consecrated just about two years ago (February 24, 1911). Only two years then have passed since the first of these Bishops began his work. During this period there has been no hint of dissatisfaction, although there has been a disposition in some places to prefer to elect a Coadjutor rather than a Suffragan when additional Episcopal help was desired.

The *Duluth Churchman*, however, appears to feel quite strongly on the subject, and as the matter is of more than ordinary interest, an article in a recent number of that publication is quoted in full:

"Until the year 1904, among the laws of the Protestant Episcopal Church, there stood this emphatic command:

"No person shall be elected or consecrated a Suffragan Bishop," Title I, Canon XIX, 1901.

"This provision had stood on the statute book of the American Church for more than seventy years.

"In the year 1904, it was removed, and in 1910 the constitutional and canonical changes were made which sanctioned the introduction of an Order of Episcopal Curates, or dependent assistant bishops, who would be at the beck and call of Diocesan, to do such duties as these mighty dignitaries might assign to them. The advocates of the system, pointed to the example of the Church of England, where Suffragans had been employed to some extent since 1871, and where it was supposed that the experiment had been justifi-

fied by the results. It is therefore somewhat disconcerting to find the *Guardian*, the foremost organ of the Church of England, branding the Suffragan system as a 'lamentable failure' after 'standing on its trial for forty years.' The occasion of this sweeping condemnation, was the protest that a dozen squires of Buckinghamshire have been making against the effort of the Bishop of Oxford to divide his great Diocese into three sees; and to provide the necessary Episcopal endowments. The *Guardian* writes as follows:

"The Bishop of Oxford knows his own mind too well to be greatly perturbed by the protest from the squires of Buckinghamshire, against the proposal to relieve the Diocese of Oxford of the spiritual care of their country with its 211 parishes. Relief was afforded by the appointment of Dr. Randall as Bishop Suffragan of Reading, in 1889, but churchmen have begun now to realize that the Suffragan system is at best an inadequate and temporary stop-gap pending the division of an overburdened Diocese."

"Perhaps those who realize most freely the unsatisfactory results of the system are the Suffragan Bishops themselves, and it was never more severely condemned than by the present Bishop of Worcester, in his first Diocesan Conference, when he could speak after his thirteen years' experience as a Curate Bishop in South London. But the country squires of Buckinghamshire are anxious to retain this anomalous system, and somewhat dictatorially request their Diocesan to follow the example of his predecessors, and 'obtain assistance without delay by appointing a Bishop Suffragan,' and this, after the Bishop who has gone most carefully into the matter in all its details, had written: 'I believe that to adopt the method of Suffragans is to adopt the worse alternative. I believe this partly because the system of Suffragans prevents the Diocesan Bishop coming to be known in all the parishes as the real chief pastor or Father in God; partly, also, because the office of the Suffragan is in itself an unsatisfactory office.' But it is needless further to criticise the Suffragan system which has, after standing on its trial for forty years, proved a lamentable failure. It has failed to keep the Church in populous and scattered Dioceses efficient, and it never has the power of initiation, direction or government. This is the verdict of those who have tried the Suffragan system for forty years, and we should heed the warning. An order of dependent assistant bishops with no right of succession has been tried in the history of the Church again and again, and never succeeded. Cardinal Manning, once asserted that the appeal to history was heresy and treason, and there are many, who, like that eminent prelate, seem incapable of learning every lesson from the accumulated experience of the past.

But there are signs which seem to indicate that the American Church will be slow to avail itself to any extent of the Suffragan system. The venerable Bishop of Missouri, and the learned Bishop of Vermont, when in need of assistance adopted the American plan of securing a coadjutor, and where the Suffragan system has been tried, there has either been an attempt to secure a person who could act as an Episcopal clerk, and for whom there was not the remotest possibility of ever becoming the Diocesan, or the Diocesan convention has elected a man, whom it intends, shall have the right of succession of a Bishop Coadjutor."

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# Tempora et Mores

## "THE POPE'S COMPLAINT."

Is everything "lovely" and everyone loyal in the Roman Church? Oh, yes; Rome is a very haven of rest! But what kind of a situation, think you, lies behind "the Pope's complaint," as here quoted from *The Lamp* (R. C.):

"It was only the other day at the Vatican that the Holy Father addressing two hundred and fifty priests of the Union Apostolique took occasion to say:

"Truly enough have you said that it is the characteristic of the 'Union Apostolique' that your emblem should be and is love for the Pope *inasmuch as that is another means of sanctifying ourselves*, and to love him, it is enough to reflect—who is the Pope?

"The Pope is the guardian of dogma and morals, he is the depository of the principles which make families honorable, nations great, souls holy; he is the *counsellor of princes and peoples*; he is the chief *under whom no one can feel himself oppressed because he represents God Himself*.' . . .

"It seems incredible, and it is indeed deplorable," continued the Holy Father, speaking with emotion, 'that there should be priests to whom this recommendation need be made; but we are truly in these our days under the hard sad necessity of saying to some priests, Love the Pope.

"And how love the Pope? "*Non verbo neque lingua sed opere et veritate.*" When one loves a person one seeks to unite oneself in every way with his thoughts, to follow his wishes and interpret his desires; and in the end the love of God transforms our being so that we lose ourselves in Him. He who loves obeys: "*Si quis diligit me sermonem meum servabit.*"

"Moreover, when one loves the Pope one does not make discussions over what he disposes or demands, *or as to how far obedience should go and in what things one should obey*; when one loves the Pope ones does not say that he has not spoken sufficiently clearly, as if he ought to repeat his wishes into the ear of each; one does not cast doubt upon his orders, bringing up the easy excuse of such as do not desire to obey, that it is not the Pope who commands but those who are round him; *one does not limit the field in which he can and should exercise his authority*; one does not put in front of the authority of the Pope that of other persons, however learned, who disagree with the Pope.'"

A French Roman paper, *La Croix*, which gives substantially the same account, here adds some very significant words—"for there can be no holiness where there is disagreement with the Pope!"

This, to say nothing of the other significant words marked by italics, will stir some protestant blood in almost any of us. And *The Lamp*, speaking of these things, thus addresses the Roman clergy:

"We do not doubt, Reverend Fathers, that you are unanimous in the desire and determination that the American clergy and people shall stand first among the Catholics of the whole world in loyalty and love for the Pope."

And the Pope closes his "complaint" in these lamenting words, according to *The Lamp*:

"This is the cry of a heart saddened by the conduct of many priests who allow themselves to discuss and criticise the wishes and the words of the Pope. But you, my beloved children, 'make solemn profession of your reverence, your affec-

tion, your *piety* towards the Pope. God keep you in the *holy dispositions* and comfort you with His Benediction!"

"The Pope's Complaint" is not likely to appeal very strongly to Americans who see Romanists today, as in the days of Elizabeth, mixing politics with their religion and calling themselves "martyrs"—as for instance in their claim to State school money for Roman parochial schools.

The passionate plea for priestly loyalty makes one feel that perhaps all is not well behind the veil. And the superlative self-glorification reminds one of the rumor that one of the Orthodox Armenian Patriarchs once told the Pope that it would be a good thing if he should come down from the Throne of S. Peter while he came down from the Throne of S. Thaddeus and they both together went to Golgatha to bewail the sins of the Church. Poor Pius X!

## TO ONE ENTERING THE PRIESTHOOD.

By EDITH BURGESS.

Within the chancel altar lights burn low,  
Thine eyes have caught their calm reflect-  
ive glow.

Within thy heart Devotion's fire burns  
strong;

Thou art a priest and to the Faith be-  
long.

How camest thou, with such a brilliant  
mind,

To enter in nor cast a look behind:

How couldst thou let the sun in yonder  
west

Forever set on all the earth deems best?

I see thee now across the distant years,  
Beyond our reach and all our mortal  
fears,

When thou, the seeker, hast attained thy  
quest;

Life's evening comes and with it comes  
thy rest.

And I, who shuddered at thy coming  
night,

Behold thy easy yoke and burden light.

For thou hast found, in cloisters lone and  
dim,

The peace of those who follow after Him.

## "OF ALL SAD WORDS."

In connection with the poem, consider these lines from an article by a minister's wife:

"Much has been said, some well said, about why men do not enter the ministry, but little about the woman in the case, though she feels the thorns in the dominie's path—poverty, criticism, uncertainty of livelihood—fully as keenly. She is singularly important. A gray-haired man, having amassed millions in business, confessed to me: 'I'd give every cent to stand where your husband does. I threw over the ministry at twenty-two because Mary declared, "No parsonage for me." Today I have no faith, no ideals, no object in living.'"

Perhaps marriage, as well as money, has something to do with "the scarcity of candidates for Holy Orders!"

## PROSPERITY.

I said to a trust magnate the other day:

"I suppose your wife goes to church to see what other women are wearing?"

"She used to," he replied, "in the foolish old days of competition; but she now goes to let other women see what she is wearing."

## ONE VALUE OF LENT.

Lent is not making us Romish, as our "separated brethren" used to think it would. The proof that they no longer suspect the season as a superstition is found in the fact that they are beginning to observe it. One leading denominational journal is filled with Lenten announcements, and publishes lengthy "Lenten Suggestions" which are better than some Churchmen could write. Such a thing would have been impossible a few years ago—even five years, no doubt. The same thing may be noted with regard to denominational use of the Christian year. There is also a marked liturgical development in protestant services. It is all good, but an observance of Lent by all Christians would do vastly more for Unity than the World Conference on Faith and Order will do. The backers of the Conference seem to fail to realize that the great denominational leaders know perfectly well the where and why of their position and of our own; education and debate can do little for them, but a loving familiarity with the ways and prayers of the Church will help immensely to make men of one mind in one House.

## FAREWELL.

With tis issue Dominic fulfills an oft-made intention and at last bids farewell to his readers—much to the relief of some, and—would you believe it—also to the regret of some, though he does say it, that shouldn't! For nearly two years he has tried to write things which he had reason to believe would help the PACIFIC CHURCHMAN at least in some quarters of the Church. As one result he has been indirectly called by several of the titles—both good and bad—which Christian men sometimes apply to each other when they forget the command of their Lord. Let every *idea* come into judgment. Dominic has never hesitated to rap ideas or faults, but there are no Christian men on earth whom he does not view as brethren, whatever he may think of their thoughts. But not the least ill-will is borne by the writer of this quondam column. He has derived no little profit from a labor whose fruits have not been all presented here, for this was from the first intended as a column from a certain point of view. Likewise, he has derived no little amusement from the way in which men have tried to fix the guilt upon him (some of them for widely divergent reasons), and from the grave way in which other men have discussed with him the work that "So-and-so" was doing in "Tempora et Mores." It was, in a sense, his personal pleasure to use a *nom-de-plume*—not that he lacks either the ground or the courage of his convictions, but the real reason was simply that he is not one who cares for notoriety. As he makes his little exit, let him go in peace and "keep the even tenor of his way"—or whatever it was that Grey so beautifully said in his Elegy.

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# The Eighth Missionary Department

## DIocese OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Rev. Albert A. Hall and Mrs. Hall were tendered a reception by the congregation of All Saints' Chapel, Pasadena, on January 21. Mr. Hall has but recently taken charge of the work which is under the direction of All Saints' Church.

The Rev. L. M. Idleman, of Holy Trinity Church, Alhambra, has declined a call to become curate at Christ Church, Los Angeles, of which the Rev. Baker P. Lee is rector.

The Rev. Henry Wood, formerly rector of St. John's Church, Lawrence, Mass., is now in charge of St. Matthias' Church, Imperial, and All Saints' Church, Brawley, Cal.

## DIocese OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

At the Pro-Cathedral of St. Stephen the Martyr, on February 12, a large number of the clergy and laity assembled to spend a day of Diocesan Intercession. There were two celebrations of the Holy Communion and three addresses by the Rev. Horace M. Ramsey, the dean of the Pro-Cathedral. The Bishop officiated at the second celebration and read the services.

The following call was sent out by the Bishop in connection with the devotions of the day:

"My Dear Brethren of the Clergy and Laity:

"This is a call to you to set apart Wednesday, February 12th, Ember Day, as a Diocesan Day of Intercession. Let as many of us as possible assemble together for at least part of the day in the Pro-Cathedral of St. Stephen the Martyr, for devotions I request all the clergy in the diocese outside of Portland to observe the day in some way at their own altars, that they, and their people, may be with us in spirit, and that the Diocese as a whole may be engaged in common prayer which is the great means of unity.

"The life of our Lord when He was upon the earth was a constant prayer, and in the strength and power that God the Father gave Him, He resisted all the temptations of the world, the flesh and the devil. His life now in heaven, at the right hand of the Father, is a continuous prayer. There He ever pleads before the Father the efficacy of His Sacrifice, and makes intercession for all men. It is our privilege to be co-workers with Christ; to plead the merits of His Sacrifice; and, as He pleads, prays, and intercedes, so in common prayer we are united to Him and do what He is doing, and join with Him in constant and prevailing intercession.

"By prayer alone we obtain the reward of all our endeavors, the end of our creation and redemption—to wit, union with God, in which alone consists our happiness and perfection.—'Holy Wisdom,' Fr. Baker.

"The negative unity of tolerance and kindly feeling is manifest among us, but that positive unity of conscious spiritual fellowship in co-operative spiritual service leaves much to be desired. The first is, indeed, necessary, but by itself is wholly impotent. The second is the true and only way in which God builds His Church, and brings His Kingdom. In this we are lacking. We live in parishes. We work in groups. We pray by ourselves. We scarcely touch the Diocese at

any point. Some are scarcely aware of its existence; and yet, as the Bishop of Pennsylvania remind us, the Diocese is the real cell of our spiritual organism. It is the real unit of the Church's structure. In it, and in nothing less than it, we are caught up into the Spirit's unity, and receive the Spirit gifts. Whatever helps us to Diocesan consciousness, and Diocesan devotion helps to unite us, and unity is our great lack. If we as a Diocese are ever, and in any measure, to be at one with God, and with each other, it will be only as, and if, we learn and love and pray together. A Diocese at prayer is a Diocese at work. A Diocese spending a Day in Intercession will, by God's grace, become a Diocese spending its life in prevailing service of Him to Whom, and of those for whom, it prays.

"May the Holy Spirit draw us—some at least from every congregation—into his blessed fellowship and ministry of intercessory prayer, and teach us how to pray according to the will of God.

"CHARLES SCADDING,  
"Bishop of Oregon."

The Rev. Charles W. Robinson, rector of St. Paul's Church, Oregon City, was invited to preach the annual sermon for the clericus of the Diocese of Los Angeles.

A new Church is planned for Emmanuel Parish, Marshfield, which is to cost between \$15,000 and \$20,000. Construction is to begin in the near future.

The Rev. Frank M. Baum, rector of the Church of the Good Samaritan, Corvallis, Ore., has resigned and on March 1st became vicar of St. Andrew's Mission, Portland, Ore.

The Rev. W. R. Powell, formerly chaplain of the Good Samaritan Hospital, Portland, Ore., is now in charge of St. John's Memorial Church, in the same city.

The Rev. Charles L. W. Reese has resigned the rectorship of Trinity parish, Pine Bluff, Arkansas, and will remove to the Diocese of Oregon.

There has been a movement on foot for two years past to do something in the city of Portland for the "down-and-out" class. Many ways have been suggested to finance such a work, but at last the Rev. Frederick K. Howard, lately of the Diocese of Olympia, has been secured to take up the work and also to act as chaplain of the Good Samaritan Hospital, a diocesan institution. It is hoped that in time the city mission work will develop to such an extent that the priest can give his full time to the work.

Trinity Church, Portland, and the diocese have lost a most valuable worker in the death of Mr. James Laidlaw, the British vice-consul of this district. Mr. Laidlaw was a very active Churchman, junior warden of Trinity Church, director of the local chapter of the Brotherhood of St. Andrew, and a member of several of the important boards and committees of the diocese. He will be greatly missed.

The Bishop spent a week in residence at the Oregon Agricultural College. The purpose was to get closer to the students and their life. He also did the same at the State University some months since.

The Rev. Frederick K. Howard, formerly in charge of Trinity Church, Hoquiam, Wash. (Diocese of Olympia), is now chaplain of the Good Samaritan Hospital, Portland. Mr. Howard also has charge of the work among the "down and outs" of the city of Portland.

## DIocese OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rev. E. V. Shayler, rector of St. Mark's Church, Seattle, Wash., has just been removed to his home from the Seattle General Hospital, where he was a patient for more than three weeks following a severe surgical operation. He is now rapidly recuperating and hopes to assume full charge of his parish by about the middle of Lent.

One of the most successful occasions in point of interest and attendance was the celebration of the Feast of the Epiphany, held in St. Mark's Church Monday, January 6, 1913. The preacher the Rev. Edgar Rogers of Trinity Church, Everett, and the clergy of six of the parishes of Seattle, were in attendance. The corporate communion of the Seattle branch of the Woman's Auxiliary was the largest in the history of the Church. After the services a "party" was given in the Guild Room by the women of St. Mark's, at which each table was presided over by a clergyman. Such a successful "get together" occasion is rare in this busy corner of the Northwest. The Epiphany cake was carved by the Rev. Edgar Rogers, and the ring within, bearing its invitation to entertain in similar fashion at the 1914 Epiphany was captured by the President of the Woman's Guild of Christ Church (the Rev. Willis Stone University District) to her great delight, as the members of that parish were eager to win the coveted prize and privilege. After the feast of good things a program of review and forward plans was given, and the outline of Lenten effort and concentrated endeavor for missions was definitely planned. United meetings are being held each Monday in Lent. The following parishes are participating: Christ Church, St. Andrew's, St. James', St. Paul's, St. Luke's Epiphany, All Saints', St. John's, St. Clement's and St. Mark's. The united meetings are all day sessions with box luncheon, and the ladies of the respective parishes arranging the tables and serving coffee and tea. A self denial box is one of the admirable features—the contents of which are converted into a needed or serviceable gift to some mission suggested by the Bishop—a real gift of the spirit of self-sacrifice. A noon day service is held, the officiating clergyman of the parish serving with the members of his flock who are acting as hostesses upon that day. The value of these meetings cannot be fully grasped by the non-workers in this United Lenten fashion. The personal contact, the oneness of mind of clergy and laity to do unto others—"them that are far off as well as those who are nigh"—as we have been done by in the matter of Christian privileges seems to really "knit us together in one bond of fellowship." Say what we will, the personal note in all relations of life counts for much, and the duties of a conscientious Churchman or Churchwoman deprives us of opportunities for companionship and enlarged understanding of the personnel and activities of other parishes and their workers. Therefore, the United Lenten meetings bring together in love and Christian fellowship those whom we are glad to know better and informally exchange views and plans concerning methods and results of parish life. Since the visit to this fraction of the Eighth Missionary

Department of the Secretary, the Rev. George Hunting, that we are awakening to better results and more definite plans of work by the Auxiliary is apparent. While his statistics were painful in their ruthless annihilation of our previous attitude of complacency as to our missionary sphere and scope, yet the Seattle Branch Auxiliary to the Board of Missions hopes to eclipse at the United Lenten meetings all previous records. The special work this year as last will be for the hospital at Fort Yukon and one other mission in the Middle West to be designated later. Trinity Church, Seattle, will confine its Lenten Auxiliary work to a special object for Bishop Rowe of Alaska, and so will not unite with the other parishes. They also are working for a Japanese mission and will concentrate upon those special objects. With this "forward movement" planned, Seattle branches of the Woman's Auxiliary of these several parishes will endeavor to make the Lenten period of 1913 one of the most worthy of them and His Church.

MRS. MITCHELL PHILLIPS (St. Mark's), Special Correspondent, Woman's Branch Auxiliary to the Board of Missions.

#### DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The Rev. G. C. Hunting, secretary of the Eighth Department, visited Sacramento on January 25th and 26th and made seven public addresses during his two days' visit.

St. Paul's Church, Healdsburg, the Rev. Robt. L. Macfarlane, rector, was consecrated by Bishop Moreland February 9. The services were attended by a large congregation and a class of six received the Rite of Confirmation.

Mr. William Rigby, attorney at Lakeport, has been licensed lay-reader of St. John's Church, by request of many parishioners. He is under direction of the Rev. W. B. Belliss, of Petaluma, who continues the monthly visits initiated by the Rev. John Partridge.

The Mission at Sebastopol has been regularly organized, and the Rev. Ernest Bradley of Santa Rosa will conduct services at 2 p. m. on the second and fourth Sundays. The following are the officers: The Rev. Ernest Bradley, Carl Crystal, G. T. Campau, Henry Searby, H. S. Swenson, and Albert B. Wilkes.

The parish of St. John the Evangelist, Chico, the Rev. E. A. Osborne, rector, celebrated the opening of the enlarged Church building on a new site on February 9. Large congregations were in attendance morning and evening. In the morning the rector preached and in the evening the sermon was delivered by the Rev. Chas. E. Farrar, rector of St. Paul's Church, Sacramento. The Church was decorated for the occasion, which was one of great rejoicing for the congregation.

The finding of an old tin containing \$539 belonging to the Church, which had been carefully guarded by a faithful woman of Winters, has attracted much attention in the diocese. A number of years ago a society was formed in the town and some funds raised looking toward the erection of a Church on a lot already owned. Archdeacon Holt found that the money had been taken from the bank and was in the custody of an aged woman, Mrs. Moody. On being assured that the Archdeacon's credentials were all right, she consented to hand over the money to him. She had kept it for a

long period, hidden in a can in her cellar. It will be used toward the erection of a Church.

On January 28th the Sonoma Deanery began its sessions at Napa. There was a fair attendance and the Bishop took a deep interest in the whole proceedings. He read a paper on "The Red Plague in our California Towns," which brought high commendation from all who heard it. On account of proposed legislation in the Senate on this subject, Christian people of every complexion are much stirred up in this matter; and it has been remarked that the members of the Church are by no means backward in urging immediate reforms. The president of the convocation is the Rev. Irving E. Baxter, the rector at Napa, and he presided at the different sessions. The details of the proposed reform bills were explained by the Rev. C. E. Farrar of Sacramento. The Rev. John Barrett of Vallejo ably introduced the subject, "Are We a Teaching Church; if so, how, when, and to what extent?" "How shall we preach to make the Gospel more effective?" was the theme appointed to the Rev. E. Bradley of Santa Rosa, and "The Mission of the Diocese" was assigned to the Rev. Isaac Dawson, the secretary of the Board of Missions.

#### DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

News from Alaska travels slowly, and it was not until a few weeks ago that Bishop Rowe, who is in California, received word that Cheney Hall at Fort Yukon was destroyed by fire on December 29th. The building, which had just been completed, had been occupied only a few days, and the loss will reach about \$7,000. No lives were lost. The Bishop, realizing the grave need of the workers in this remote section of his district, ordered food, clothing and supplies sent up at once. Archdeacon Stuck and Dr. Burke, a medical missionary, are on duty at this point.

#### DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

The Rev. J. H. McPherson of Nogales has recently been conducting services at Elgin, where a mission is likely to be established. At Nogales he has organized a branch of the Woman's Auxiliary, to meet once a month for the study of missions.

The Hospital of the Good Shepherd at Fort Defiance, under the direction of Miss Thakara, is doing a splendid work for the Indians. Admittance to the hospital is limited to those afflicted with diseases of the eye, ear, nose and throat. Cases of this kind are sufficiently numerous to take up all the available space.

A special service in memory of White-law Reid, late American Ambassador to England, two days after the service in Westminster Abbey, was held in Trinity Pro-Cathedral at Phoenix. Within recent years the Ambassador had spent two winters at Phoenix and was a worshiper at the Pro-Cathedral.

Christ Church Mission, Jerome, has purchased from the Pacific Portable Construction Company of Los Angeles a portable church. It will come in parts, all ready to be fitted together, and will cost \$460 f. o. b. Los Angeles. When set up it will cost about \$500 and will have a seating capacity of seventy-five. The ground on which it will be set up has

been rented, so that if the town should move, as sometimes happens in the case of mining towns, the church can go along with it. Chairs, a lectern, a reading desk and altar hangings have been presented to the mission.

#### DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

The Bishop spoke, on Lincoln's Birthday, at the University at Eugene, upon "Reasonable Religion."

The Rev. Edmund T. Simpson, rector of All Saints' Church, Hood River, has resigned and intends to take up farming, according to reports received.

Bishop Paddock has spent considerable of his time in Baker City. He has been in consultation with the congregation of St. Stephen's Church regarding the calling of a new rector for the parish.

#### DISTRICT OF NEVADA.

Rt. Rev. H. D. Robinson, D.D., Bishop.

Bishop Robinson has been ill for some time at the Moradero Sanitarium, Santa Barbara, Cal. He is much better and hopes soon to be able to return to his jurisdiction.

The Rev. George Hunting, secretary of the department, preached at St. Paul's Church, Virginia, on February 16th. He was warmly received by the many friends made while he was rector of the parish.

#### DISTRICT OF UTAH.

Rt. Rev. F. S. Spalding, D.D., Bishop.

The Rev. Geo. T. LeBoutillier, from Rochester, N. Y., has begun his work in Provo, Utah.

The Rev. M. W. Rice, of Garfield, Utah, sailed from New York for a year's trip in Europe, on the 15th of this month.

The Rev. W. Dunlap, from Las Animas, Colo., is to begin his work in Garfield on the first Sunday in February.

The Rev. D. K. Johnston, who has been working in Utah, at Logan and Salt Lake City for the past seven years, leaves for the East on the first of February. He is to take up work in Worcester, Mass., on the 15th of that month.

The restoration and completion of Mount Olivet Chapel, Alexandria, La., through the devoted energy of Mrs. John Gray, is a work in memory of her late husband, the Rev. John Gray, at one time rector of the Church of the Advent, San Francisco. The chancel window in particular is to be in memory of the Rev. John Gray and others of the clergy identified with the Church in Alexandria, and is to be the gift of Mrs. Gray, assisted by her daughter, Mrs. Lottie Gray Browne, of Atlanta, Ga., and friends in California and Florida.



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# The Diocese of California

## BISHOP'S APPOINTMENTS MARCH

- 2.—IV. Sunday in Lent. A. M., Cathedral Mission of the Good Samaritan. P. M., St. Augustine's, Oakland. Evening, St. John's, Oakland.
- 9.—V. Sunday in Lent. A. M., Christ Church, San Jose. P. M., Agnew's Asylum. 5 P. M., Trinity, San Jose.
- 16.—Palm Sunday. A. M., Trinity, Oakland. P. M., St. Peter's, Oakland. Evening, Christ Church, Alameda.
- 18.—Tuesday before Easter. Evening, Church of the Advent, San Francisco.
- 19.—Wednesday before Easter. Evening, Holy Innocents' Church, San Francisco.
- 20.—Maundy Thursday. P. M., Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.
- 21.—Good Friday. A. M., Brotherhood of St. Andrew Business Men's, Mid-Day Meeting. Evening, St. John's, San Francisco.
- 23.—Easter Day. A. M., Cathedral. Evening, St. Luke's, San Francisco.
- 24.—Monday in Easter Week. A. M., Iona Churchyard.
- 30.—I. Sunday after Easter. A. M., St. Paul's, Oakland. Evening, Church of the Advent, East Oakland.

St. Clement's chapel, Berkeley, has added a service on Sunday afternoon, at 5 p. m., in response to a request from some of the members of the congregation.

A young men's club has been organized at All Soul's chapel, Berkeley, and has taken the name of the "Saxons." The members were the hosts at a social given on January 31.

The Bishop made his annual visit to All Saints' Parish, Watsonville, and confirmed a class of nine persons. Before the service the Bishop baptized the "Rector baby," Anna I. Thackeray, in the presence of the Sunday School.

The rectory of Calvary Parish, Santa Cruz, is now being moved around to the Center street side of the Church property, preparatory to the future building of a Parish House on the old Lincoln street site.

The Rev. A. B. Chinn, rector of Trinity Church, Menlo Park, has resigned, and left during the month for New Orleans. It is understood that he is to act as *locum tenens* in Alabama for a short period and it is expected that he will return later to California.

St. Mark's Club, of St. Mark's Church, Berkeley, has taken up the work of making the regular evening service a University service. Under the direction of the rector, the Rev. E. L. Parsons, the club is accomplishing a great deal for the Church. The following are the officers: President, John Oliver Hoskins; vice-president, Helen Moody; secretary-treasurer, Kenneth A. Carey.

The Missions under the jurisdiction of the Cathedral in San Francisco have been holding a series of united services during Lent. The first of these was at St. Barnabas Church, on February 14, followed by a service at Canon Kip Memorial Mission, on February 21, and Grace Mission on February 28. There are two yet to be held at the Church of the Transfiguration, Ocean View, March 7, and at the Good Samaritan Mission, Potrero avenue and Twenty-fifth street, March 14.

More than five hundred persons attended the services in the spacious art gallery of the Hotel Del Monte on the occasion of the visit of Bishop Rowe on February 9. The services were conducted by the Rev. E. H. H. Molony, rector of St. Mary's by the Sea, Pacific Grove, at whose invitation the Bishop came. For



"Shadow of the Cross"  
St. Luke's Church, Los Gatos

nearly an hour and a half this large congregation listened to the Bishop's account of his courageous work in the Far North. Mrs. H. R. Warren officiated at the organ and Mrs. Edith Pickering Ford sang the Offertory.

St. Peter's Church, Redwood, the Rev. David Montgomery Crabtree rector, has taken on a new lease of life. A correspondent in the parish writes us that the work is going ahead with a will and that all are pulling together to make the Church worthy of the growing community. Redwood is in a position to benefit greatly from suburban growth and transportation improvements, and the faithful members of the congregation after struggling along in a disheartening fashion for a long time have finally been able to start new lines of activity. No small thanks is due to the rector, the two guilds and the vestry for the improvement.

Dean Gardner, chaplain of Stanford University, is delivering a course of Lenten lectures on "The Life of Christ" at St. Matthew's School. The dates and subjects are as follows:

- Feb. 10, "The Land and the People."
- Feb. 17, "The Source of Our Knowledge."
- Feb. 24, "The Babe of Bethlehem and the Boy of Nazareth."
- March 3, "The Teacher and Preacher."
- March 10, "The Healer and Friend of Men."
- March 19, "The Messiah—His Trial and Crucifixion."
- March 24, "The Resurrection of Christ."

The new Parish House of St. Luke's, Los Gatos, Cal., was dedicated by Bishop Nichols on Septuagesima Sunday, January 19, in a brief, but deeply impressive service. It is a well-built, commodious and convenient hall, with all the auxiliary apartments and furnishings that should characterize a thoroughly up-to-date plant for institutional work. Its erection will doubtless mark an advance movement on the part of the parish, under the rectorship of the Rev. R. Marshall Harrison, D.D., who has had the pleasure of presenting twenty-two candidates for the apostolic rite of confirmation during the past seven months—a record for the parish.

We are glad to be able to present a picture of the beautiful little Church which has been called "The Shadow of The Cross." The shadow can plainly be seen on a sunny day as one enters the Church and shows up exceedingly well in the photograph.

Trinity Church, Oakland, has started with a will on a campaign to obtain \$25,000 for a parish house and community center which will be an adjunct to the parish. There is to be a ten-day canvass for funds, and the members of the congregation, headed by the rector, the Rev. Clifton Macon, will attempt to raise \$2,500 each day from March 4 to March 14.

It is felt that Oakland, a city of nearly 200,000 people, should have a community center. To provide for those not cared for by existing agencies such as Y. M. C. A. and Y. W. C. A., to supplement the public playgrounds by a place for evening recreation and instruction, and as a forum for public problems, moral and civic.

Campaign committee—Rev. Clifton Macon, Jos. Sanders, F. W. Reyland, H. C. Chesebrough, W. B. Bakewell, H. H. Cox, J. W. Briscoe, Robt. Tupper.

Chairman of Workers' Committees. Citizens' committee, Mr. F. A. Campbell, chairman.

Young men's committee, Mr. H. C. Knight, chairman.

Women's committee, Miss Grace Trevor, chairman.

Young women's committee, Mrs. F. A. Campbell, chairman.

### Captains.

Citizens' committee—J. W. Briscoe, F. W. Reyland, Roy Munsell, H. T. Morris.

Young men's committee—Harry Ardley, Harold Greenman.

Women's committee—Mrs. Jos. Sanders, Mrs. B. P. Greenman, Mrs. Geo. Taylor, Miss Minnie Knight, Mrs. Clifton Macon, Mrs. G. C. Ryno, Mrs. F. W. Reyland, Mrs. H. P. Talcott, Miss Ida Lackey.

Five workers under the leadership of each captain.

The noon-day Lenten services in the Merchants Exchange Building have proved very helpful and have been well attended. A large number of cards were distributed by the members of the Brotherhood of St. Andrew, under whose auspices the services are conducted, and

the response has been a large one. The speakers to date have been as follows:

Ash Wednesday, Feb. 5, Rev. D. Charles Gardner.

Feb. 6—Rev. J. P. Turner.  
Feb. 7—Rev. Edgar Ealand.  
Feb. 8—Rev. Geo. E. Burlingame, D.D.  
Feb. 10—Bishop Hughes.  
Feb. 11—Bishop Hughes.  
Feb. 13—Rev. H. C. Carroll.  
Feb. 14—Rev. Clifton Macon.  
Feb. 15—Rev. William Rader, D.D.  
Feb. 17—Rev. Charles L. Mears.  
Feb. 18—Rev. Alexander Allen.  
Feb. 19—Rev. Walter H. Cambridge.  
Feb. 20—Rev. E. L. Parsons.  
Feb. 21—Rev. William Rader, D.D.  
Feb. 24—Bishop Moreland.  
Feb. 25—Rev. F. L. Goodspeed, D.D.  
Feb. 26—Rev. W. R. H. Hodgkin.  
Feb. 27—Rev. David Evans.  
Feb. 28—Rev. Clarence Woodman, C.S.P.

The schedule for March is as follows:

March 1—Rev. E. R. Dille, D.D.  
March 3—Rev. Alexander Allen.  
March 4—Rev. G. E. Burlingame, D.D.  
March 5—Bishop Nichols.  
March 6—Rev. W. K. Guthrie.  
March 7—Rev. George G. Eldredge.  
March 8—Rev. George G. Eldredge.  
March 10—Rev. J. Wilmer Gresham.  
March 11—Rev. Halsey Werlein, Jr.  
March 12—Rev. Edward Morgan.  
March 13—Rev. F. W. Clappett, D.D.  
March 14—Rev. F. C. Murgotten.  
March 15—Rev. M. Mollineux.

#### Holy Week.

March 17—Bishop Moreland.  
March 18—Rev. H. S. Hanson.  
March 19—Rev. J. Wilmer Gresham.  
March 20—Rev. H. S. Hanson.  
March 21—Bishop Nichols.  
March 22—Rev. E. H. Benson.

### GOD'S WORK AND OURS IN A GREAT HOSPITAL FOR THE POOR.

General disposition to let God do His part in the work of salvation seems ever a timely suggestion. An approximate survey of one set of the changing personnel of patients at the San Francisco City and County Hospital disclosed the fact that of 331 cases considered at least 224 are wont to pray, 21 to pray occasionally and 14 not at all. Of the 245 all but 6 are baptized, and of the 14, who do not pray, 11 are unbaptized. In two of the above cases habits of prayer were begun at baptism, and recently a young unbaptized man, who was living a prayerless life, was stirred up by Holy Baptism to use the Lord's Prayer in that service, and is forming a habit of prayer. There appears, therefore, in this data an intimation of the close relationship of prayer to baptism. The giving of baptism in cases of the unbaptized, where there is a mind at all desirous of God's help, to vitalize the spiritual faculties is not only justified by experience, but, generally speaking, needed for spiritual development. The statement that by divine action rather than by human agency grace is conveyed to mankind is a republication of a commonplace of theology, though, of course, by divine appointment sacramental grace is received through specific human agencies. While ecclesiastical order should be duly conserved, yet the use of the curative virtue of grace as God's work should be the motif in any scheme of evangelization. Every human being is a world in miniature, and what God does for man in observable cases should give tone to Christian work in general, and reinforce faith in the unchanging mercies of God.

W. M. BOURS.

The Rector of St. Paul's is glad to have the opportunity of addressing the members of the parish through the pages of *The Messenger*. It has been a long time since the paper was last published. Circumstances did not seem to favor its issuance. A crisis in the parish required all our energies directed elsewhere. The embryonic state of much of our work made everything uncertain. Probably the members of the parish little realize how much of an unknown quantity the parish and all its resources appeared to be to the Rector when he first undertook the work a little over two years ago with no up-to-date register, no record of names and addresses, a mere handful of people gathering weekly in the Church, and a list of some thirty or forty pew-holders and subscribers. The task of getting things and people together seemed next to impossible. It has been hard work for all of us, but that the task was not impossible is seen in results. We have now a bona fide list of families, communicants and adherents, incomplete, but still correct so far as it goes. We can report 215 families more or less closely bound to the Church, 220 communicants, 265 confirmed persons. There have been, in these two years past, 41 confirmations and 12 more are to be confirmed this evening. The Rector thinks that compares favorably with any previous two years in the history of St. Paul's. There have been 32 baptisms, 50 marriages and 46 burials. The last two named items while not contributing to the strength of the parish, indicate that the Church is getting into the lives of an added number of families. The income of the parish which was, two years ago, \$100 a month short, is now running even with expenditures. This is just a beginning—we hope much greater results to come.—San Francisco, St. Paul's *Messenger*, of Feb. 16, 1913.

A new departure in Sunday School work is being attempted at St. Paul's, San Francisco. The Sunday School will march into the church for the Morning Service. They will stay through the service and be dismissed before the sermon. The little ones will not be overtaxed with long sitting still and will get the benefit of the more dignified worship and the enthusiasm of well rendered music. A short address will sometimes be made to the children before the sermon.—St. Paul's *Messenger*.

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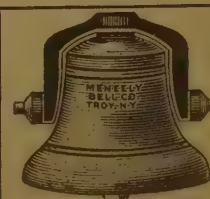
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## Editorial

### IMPORTANT.

Beginning with the next issue of  
the Pacific Churchman, a new  
policy is to be put into effect. No  
articles, with the exception of news  
items and reports of happenings, will  
be printed unless the name of the  
writer be published. No communica-  
tions in the form of "Letters to the  
Editor" will be placed in that col-  
umn unless they are signed. All mat-  
ter not signed may be taken as hav-  
ing been contributed by the editor  
himself, and he will assume the re-  
sponsibility for the same, except as  
to the accuracy of news items culled  
from other publications, although an  
effort is always made to verify them.

It is hoped that the clergy and  
laity of the Department will not be  
deterred by the new regulations from  
contributing to these columns. The  
editor is anxious to make the use of  
the paper as wide as the boundaries  
of the Department. We would be  
glad to receive special articles, news  
items and pictures. If something is  
happening in your parish that in-  
terests your community it may be  
of interest also to the Church at  
large. If you have a new thought  
or a novel plan, let your brethren  
in other fields have the benefit of it.

### LENTEN SERVICES.

There is, perhaps, a sense in which  
it may be said that the genius of  
Anglicanism is that it does not spe-  
cialize—it even dislikes the term  
"Anglican" as tending toward a too  
narrow specialization. It is this  
genius of our Church which has kept  
us back from over-emphasis of

truths and of times. We therefore  
regard it as an evidence of sound  
moderation that voices are here and  
there being raised in the Church  
warning against Lenten dissipations  
of the ecclesiastico-spiritual type. It  
is easy for the clergy to lay out won-  
derful schemes of Lenten services,  
and it is easy for the people to say  
they will rise to the occasion; but it  
is also possible that both clergy and  
laity may overdo themselves and  
fritter away both zeal and energy  
in the making and the hearing of  
sermons. The result of this lack of  
moderation is that for some people  
Easter Day is the occasion of a final  
scramble to complete a temporary  
regime, while Low Sunday is low in-  
deed. This is said with some knowl-  
edge of the paramount importance of  
the spiritual life; but ought not we,  
of all Christian people and Church-  
men, to remember that the spiritual  
life grows by feeding and not by sur-  
feiting?

### LENT AND THE BIBLE.

Henry M. Stanley learned some  
things about the moral sublimity of  
the Scriptures as he read them in the  
heart of Africa. Livingstone, per-  
haps, learned it before him. Many  
in loneliness and pain discover the  
value of the Bible as an antidote to  
arrogance and worldliness.

It is said of Lent that a more or  
less uncorrelated and uncontinued  
devotional discipline may have its  
dangers. It has also been said that  
we are not a Bible-reading people.  
We hear more of it read than do any  
other Christians; but do we read and  
study it ourselves? It is no doubt  
well to "give up candy" during  
Lent; but would it not be better to  
lay aside some of the current litera-  
ture which demoralizes us by its con-  
stantly trivial outlook and to read  
the Bible instead—even if we en-  
joyed some sweets while we did it?  
We find hints of Bible-reading ad-  
vice being given to the clergy some-  
times—and was there not an Ordina-  
tion Vow? Our people will never be-  
come Bible-readers until the clergy  
urge it and give evidence of their  
own practice. Lent is a good time to  
begin.

### LENT AND MISSIONS.

There can be but one outcome of  
true Lenten devotions and of devo-  
tional study of the Scripture—zeal  
for the cause of Christ throughout  
the world. When the inner life is  
God's life, God's work will appear in  
human workings. Some parishes  
have accomplished the Lenten ideal  
that the Easter self-denial and thank  
offering shall go to missionary work;  
others are approaching the ideal.  
Upon stepping-stones of our own  
dead parochial needs we are grad-

ually rising to higher deeds. Lenten  
education would gain more balance  
and produce larger balances were  
more attention given to conscience  
and system and a deeper sense of  
Christian stewardship "in all time of  
our prosperity." Unto us of the  
West "the lot is fallen in a fair  
ground, and we ought more largely  
to give of our abundance.

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## World Conference on Faith and Order

At the recent meeting of the Protestant Episcopal Commission on the World Conference on Faith and Order, the Bishop of Chicago reported, for the Deputation to Great Britain and Ireland, that on June 25, 1912, they had met at Lambeth the Archbishops of Canterbury and of York, the Bishops of London, Bath and Wells, and of Gloucester, the Deans of Westminster, of St. Paul's, of Wells and of Ely, Bishop Tucker, now Canon of Durham, and Canon Walsham How, the Bishop of Winchester having met them the evening before. After the presentation of the suggestion of the World Conference by the Bishop of Chicago and the Rev. W. T. Manning, D.D., and discussion, it was agreed that the two Archbishops should appoint a committee in England to watch the progress of the arrangements for the conference, to organize support and help in England, and especially to stimulate general interest and regular and widespread prayer, making arrangements for any local or preliminary conference in England which may be expedient. The Archbishops thought it would be helpful that the American origin of the plan should be borne in mind, as also the possibility or probability that the ultimate conference when held would be on American soil. This was not in any way pressed or even advocated by American delegates, but the Archbishop believed that it would facilitate matters in England.

The Bishop of Chicago further reported that the deputation had conferred with some of the Bishops in Scotland, viz.: of Glasgow, Moray, St. Andrew's and the Primus, and he read a letter dated October 18, 1912, from the Primus, stating that at a conference of Scottish Bishops, held October 16th, it had been agreed to appoint a commission on the understanding that the conference would be really world wide, and would include the great Catholic Communions of the East and West.

The deputation had also met in England the Archbishop of Capetown, who had promised to bring the matter before the next meeting of the Synod of that province, and in Ireland with the Primate, the Bishop of Meath and Clonmacnoise and the Bishop of Down, Connor and Dromore, who had promised to bring the matter before the next meeting of the Bishops of the Church of Ireland.

The following commission had been appointed in England:

The Bishops of Bath and Wells, Winchester, Oxford, Ely and Ripon; the Dean of Westminster, the Dean of Wells; Bishop Tucker; the Master of Selwyn College, Cambridge (Dr. Murray); the Rev. W. H. Frere; the Rev. William Temple; the Rev. Dr. Gee; the Rev. A. E. Burn; the Rev. T. T. Tinsington Tatlow; Dr. Eugene Stock; the Vice-Chancellor of Leeds University (Dr. M. E. Sadler); Professor Beresford Pite; Mr. Athelstan Riley; Mr. Leslie Johnston; Mr. W. W. Seton.

The Rev. William T. Manning, D.D., on behalf of the executive committee, nominated as a member of the commission, Mr. Justice Lurton, of the Supreme Court of the United States, who was so elected.

Dr. Manning further reported that the committee had ordered the issue of the letter addressed "To all our Brethren in Christ," and that, though the mailing of it, interrupted by the Christmas holidays, had only been completed on January 7th,

more than fifty applications, with a view to organizing local conferences, had been received for lists of persons interested in particular localities.

Dr. Manning further reported that the president, the chairman of the committee and the secretary had been instructed to suggest to the other commissions in the United States that their brethren in England and elsewhere should now be invited by them, by us, or by their commission and ours acting together. That had been done and replies had been received from the Congregational commission and that of the Disciples of Christ that the formal invitations should be sent by us, accompanied by letters of commendation from them. The president of the commission of the Evangelical Lutheran Church had replied that we should correspond directly with the General Council, the United Synod South, the Synodical Conference, and the Ohio Joint Synod, Lutheran bodies in the United States as yet unrepresented. The Presbyterian Church in the U. S. and the Seventh Day Baptist commissions had replied that there were no communions within the sphere of their influence which had not already appointed commissions.

Dr. Manning further reported that he had discussed the matter again with Archbishop Platon, who had expressed continued sympathy and willingness to co-operate in presenting the matter to the Holy Synod of Russia.

The Bishop of Chicago, having invited to attend the session the Rev. William H. Roberts, D. D., chairman of the Commission of the Presbyterian Church in the U. S. A., who had been unable to come, and the Rev. Newman Smyth, D.D., chairman of the Commission of the National Council of Congregational Churches, the Rev. William T. Manning, D.D., introduced Dr. Smith, who was welcomed by the president as a senior partner in a most important enterprise. Dr. Smyth expressed his deep appreciation and said that, for the present, his commission and ours wished to hold in reserve the overtures made by the last National Council of Congregational Churches to our last General Convention. He then read an address saying, in part, that in his own Communion there is evidence of much willingness and desire to enter upon an eirenic reconsideration both of their own positions and those of others, to engage in mutual reassessment of values in the hope of reaching ultimately a greater unity. He urged definite steps in constituting the joint commission, active and positive leadership in the organization of the work of conferences at convenient centers throughout the country, the sending forth of men, two by two, to organize and address such conferences, and the publication of papers from different points of view, prepared by the most eminent scholars and leading representatives of various views and tendencies, representatives of their commissions to act with our committee on literature as associate or corresponding editors.

On motion of the Bishop of New York, it was resolved that this commission desires to express to Dr. Smyth its sincere appreciation of his interesting, valuable and illuminating suggestions and that he be and is hereby most cordially invited to remain and participate with us in the discussions of the commission.

It was also decided that an informal conference be held within the next six months between men of various communions in the United States, for the consideration of the practical steps next to be taken to bring about the World Conference; the individuals invited to confer to include the chairmen and secretaries of existing commissions and one or more members of the Orthodox Eastern and Roman Churches.

The president and secretary were directed, when they think it advisable, to invite the Church of Scotland and non-Episcopal bodies in the British empire and to ask the Pan-Presbyterian Alliance for their sympathy and co-operation in promoting the conference.

The consecration of the Rev. W. F. Weeks, rector of Trinity Church, Shelburne, as Bishop Coadjutor of Vermont, took place on Wednesday, January 29th, at St. Paul's Church, Burlington. In weather the day was a pleasing contrast to that which has prevailed this winter in Vermont, being an ideal winter's day. The day commenced with a celebration of the Holy Communion at 7:30, at which the Rev. Dr. Bliss, rector of the parish was celebrant, with the Rev. E. S. Stone of Swanton as server. Morning Prayer was said at 9 a. m.

The consecration service commenced at 11. The clergy and Bishops vested in the parish house and proceeded to the Church under an awning erected over the walk from the parish house to the Church. There were six Bishops and thirty-eight priests in the procession, of whom eight were from outside the diocese. Of these the majority had formerly worked in Vermont.

There were three processions, each headed by a crucifer. The Bishops present were the Rt. Rev. Dr. Hall, the diocesan, acting as Presiding Bishop; the Rt. Rev. Dr. Nelson, Bishop Coadjutor of Albany; the Rt. Rev. Dr. Perry, Bishop of Rhode Island; the Rt. Rev. Dr. Parker, Bishop Coadjutor of New Hampshire; the Rt. Rev. Dr. Davies, Bishop of Western Massachusetts; the Rt. Rev. Dr. Burch, Bishop Suffragan of New York. The attending presbyters were the Rev. Dr. Bliss of Burlington and the Rev. T. W. Nickerson of the diocese of Western Massachusetts.

The Home Office is about to take action to safeguard St. Paul's, London, and the inquiry, which will be private, will include questions connected with road traffic past the Cathedral, and particularly in relation to motor omnibuses and other mechanically propelled vehicles. The vibration from them is very noticeable in the Cathedral, and a crack which recently appeared in a part where repairs had lately been completed is attributed to the omnibuses. The southwest tower is six inches out of the perpendicular, and about £1,000 has just been spent on pinning back the west end of the Cathedral, the iron girders employed in the process showing under the portico. For work imperatively needed a large sum is required, and the Dean and Chapter of St. Paul's have just issued an appeal to the City Corporation and the livery companies for assistance in the work of strengthening the fabric of the Cathedral on the lines suggested by Sir Francis Fox in his recent report.

The spring meeting of the General Board of Religious Education will be held in the Seventh Department, at St. Louis, April 8th, 9th and 10th. Special emphasis will be laid at this meeting of the board on Worship and Social Service.

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The March Diocesan Meeting will be held Monday, March 3rd, at the Cathedral Mission of the Good Samaritan, Potrero avenue and Twenty-fifth street. The speaker will be the Rev. F. H. Church, who will tell of the San Francisco mission work.

## The Quarterly Meeting of Marin County Branches.

A very large and enthusiastic meeting was held Thursday, February 6th, at Mill Valley. Four of the Diocesan officers were visitors. Encouraging reports were made by the different branches, and Lenten work was discussed. Bishop Rowe was the speaker. His account of work at Anvik and at Eagle, and of one of his journeys along the Yukon, visiting the Indians, awakened eager interest. Never before has the auxiliary in California had an opportunity to know so much of the detail of the Alaska Mission as during this visit of Bishop Rowe, when there have been an unusual number of meetings which he has addressed. May the interest be fruitful in support and reinforcements.

## Quarterly Meeting of Alameda County Branches.

Ten branches were represented at a meeting held at St. John's Church, Thursday, February 13th. The formation of a new Junior branch at St. Peter's was announced. After a discussion of Lenten work an address was made by Bishop Rowe. He told of the work for the Indians and Esquimaux, the difficulties through loss of workers and insufficient resources, the devotion of the missionaries and the improvement of the natives. Perhaps that which shows most plainly the spiritual change in the natives is the fact that the punishment most grievous to back-sliders is deprivation of the Holy Communion.

The collection was for Bishop Rowe's work.

The address of Miss Grace Crosby, which through an error in proof was not given completely in the last number, is the Hotel Leonori, Madison avenue and Sixty-third street, New York.

## THE GIRLS' FRIENDLY SOCIETY

Editor of THE PACIFIC CHURCHMAN:

Dear Sir: The Central Council of the Girls' Friendly Society in America has issued an appeal through its President looking to the extension of its most com-

mendable work throughout the Diocese of California. The Vice-President of the G. F. S. in the Eighth Department, in communicating this appeal, concludes with these words: "It is a most valuable missionary asset, reaching out to girls with or without Church associations, and by bringing them under pure, friendly and religious influences, tending to making possible high ideals of womanhood throughout the nation." There are at present but three Branches of the Society in San Francisco, those connected with Grace Cathedral, the Church of the Advent and St. Stephen's. All three of these are active, and interpret different phases of the G. F. S. ideal. It would seem that there is urgent need for the extension of this important department of the Church's provision for organized preventive work. Already many members have been received from Chapters in other States and in England. The probability is that the next few years will see many girls from Eastern homes seeking an environment here, with letters of transfer from other branches of the G. F. S. in their keeping. Are our parishes prepared to welcome them into their own branches as they would welcome a Daughter of the King to the Local Chapter? The Branch Secretary of the Cathedral Chapter will gladly furnish information.

J. WILMER GRESHAM.

## THE CHURCH PAPER.

There is unquestionably a tremendous loss of power in the Church due to the fact that so many of our lay people are not intelligently informed in regard to her work and current affairs. From such knowledge comes interest and loyal support. From the lack of it comes indifference. No Church in our land has a more intelligent body of laymen than our own, but we doubt whether it can be said that ours are the best informed in Church matters. Our laymen are usually men of affairs with many interests to engross their attention. A smaller share of official administration in the Church is committed to them than is the case in many religious bodies around us. The Church does not form so large an element in the social life of its members, nor are its external features and relations so often dwelt upon from the pulpit. Moreover, the interests of our Church are wider and more varied than those of others. But we have nothing, and could not possibly have anything, corresponding exactly to the official or semi-official denominational newspaper, and the importance of the Church paper is not urged upon our people generally. Our papers are published by private enterprise and have no patronage of the Church, except what they win by their merits and deserve for their services; yet they are indispensable. Think for a moment what the position of the Church would be if her press were suddenly silenced. Much like that of a man who should suddenly become both blind and deaf. How our interest in the Church would narrow as our knowledge of her great pulsing life faded away. And that is much the present situation of the Churchman and his family, however intelligent and widely read in other directions, who does not read a Church paper. He must depend upon the secular press for the little information he gathers, which is usually misinformation and often worse than none at all. On this point the *Church Herald* of the Diocese of Florida has this to say:

"Without saying anything at all derogatory to our daily newspapers or to our general weekly or monthly magazines, it is an indisputable fact that the Church news as there printed is in most cases inaccurate, due to the fact that the re-

porters who gather it are unfamiliar with the technical terms of the Church on the one hand and to the fact that the depraved taste of the public demands sensations and the reporter in order to keep his job must produce sensations, even out of the most sacred facts and circumstances. The main thing is a readable story and if it shocks or startles some one so much the better. And we repeat, the papers are merely catering to the desires of their readers. Because these conditions exist many erroneous impressions are made, and many men and women are turned away from Christ. Now this evil influence must be counteracted and overcome, and it can be done only by papers written, edited and published by Christian men who know whereof they speak, and whose one object is to further the cause of their Lord and Master Jesus Christ.

"If you want to know the truth about the Church, do not be satisfied with the scraps of Church news gathered by chance here and there in some corner of your daily papers, but read one or more of the Church's representative papers."—*The Southern Churchman*.

[The management of THE PACIFIC CHURCHMAN would be glad to send reprints of the above article to rectors or laity for distribution. Address THE PACIFIC CHURCHMAN, 342 Howard Street, San Francisco, Cal.]

## OVER THE STUDY TABLE OF A BEGINNER.

(A certain denominationalist has the following resolves over his study table, to be used before the making and preaching of each sermon. He says that he doesn't keep them; but they are helpful, being something toward which to aim.—Editor.)

1. I shall have in mind as I write the plain people of the congregation—those whose lives have been shaped more by common human experience than by special training or peculiar environment.

2. I shall have something to say about a verse in the Bible and proceed to say it until those who are to hear it will clearly understand my meaning. Then I shall stop.

3. I shall use simple words but shall try to make each word fit snugly the idea I wish to bring out. Of each phrase, sentence and paragraph, I shall demand that it contribute an individual idea not contributed before and that in direct line with the movement of the sermon.

4. After I have written the sermon I shall put the following questions to it:

(a) Is it interesting? Will the thought hold the attention of the average hearer? (b) Does it represent from start to finish my own ideas and experience touching the thing set forth? Is there anything in it artificial, put there for a fancied effect? (c) Is it calculated to help the ordinary man or woman either to a deeper moral resolve, to a more stable faith, or to a better understanding of life? (d) Will I be able tomorrow to say the same things in my own home or to a friend without being ashamed of them, or have I allowed them to be too highly colored by the made-up atmosphere of the Church? With all these thoughts feel at home in the common light of Monday?

5. From the outset of the sermon till its close I shall speak directly to the people in front of me, keeping in mind that they are desirous of hearing what I am about to say and will listen to every word till I conclude.

6. I shall not allow the tone of my voice or the accent or inflection of a single word to be fashioned by the fact that I am a minister, or that I am in Church, or that I am giving a sermon.

I shall use my voice and gestures solely to translate my thoughts in the clearest fashion to the men and women in front of me.

7. I shall use no word which I do not know how to pronounce correctly and I shall know the exact meaning of every word I do use.

8. As soon as I have finished the sermon I shall put it out of my mind and direct my energy to the next task.

## THE RECTOR AND THE REPORTER.

(By E. F. BODDINGTON)

"And you, my young friend," said Dwight L. Moody to one of those who crowded around him on the platform at the close of one of his big meetings, "are you working out your salvation with fear and trembling?"

"Why, Mr. Moody," responded the youth, with the air of one aggrieved, "I'm a reporter!"

So runs the story; a story smacking of the apocryphal, but not the less significant. A story, indeed, more significant than satisfying.

After nearly a quarter of a century of work on large daily newspapers, one person, at least, regrets the brevity, which, for the sake of the cheapest kind of wit, has robbed us of the last word of the famous revivalist.

What is the last word of the Church to the reporter? It is not, or at least it should not be, merely an early Sunday morning service at the chapel most convenient to Newspaper Row. It must surely be spoken directly by the ministers of the Church to those ministers of the public with whom they are brought in contact.

It will not, perhaps, take the form of an inquiry concerning the health of the reporter's soul. Not all things that are lawful are necessarily expedient. But it will—because it should—take the form of an expression of dignified cordiality, of earnest desire for mutual understanding and mutual respect, and equal desire for common service for God and mankind.

Too often, in the past, the clergyman has not understood the reporter, and all too frequently the reporter has not taken the trouble to attempt to understand the minister. Each has been (always bearing in mind some beautiful exceptions which serve to substantiate the general statement) something of a cross to be borne by the other.

At his best, the reporter has been to the clergyman merely a young man in a hurry; at his worst he has been a flip-pant falsifier. At his best, the rector has often appeared to the reporter as a superior being who gave him two fingers to shake and thought it necessary to inform him that St. Athanasius was not the author of the creed which bears his name; at his worst, a very inferior being who forgot the dignity of the priesthood, endeavored to be something which the reporter had no desire for him to be, and was apparently willing to go to any length in order to secure free advertising for himself or his cure.

It is time that there should be a better understanding. The reporter on a daily newspaper in any of the larger centers of population is not the whiskey-drinking, God-ignoring scapegrace who was—or at least was worthy to be—anathema to the rectors of fifty years ago, any more than the clergy today are the clergy of the days of Wesley and Whitefield. Times change, and so do reporters.

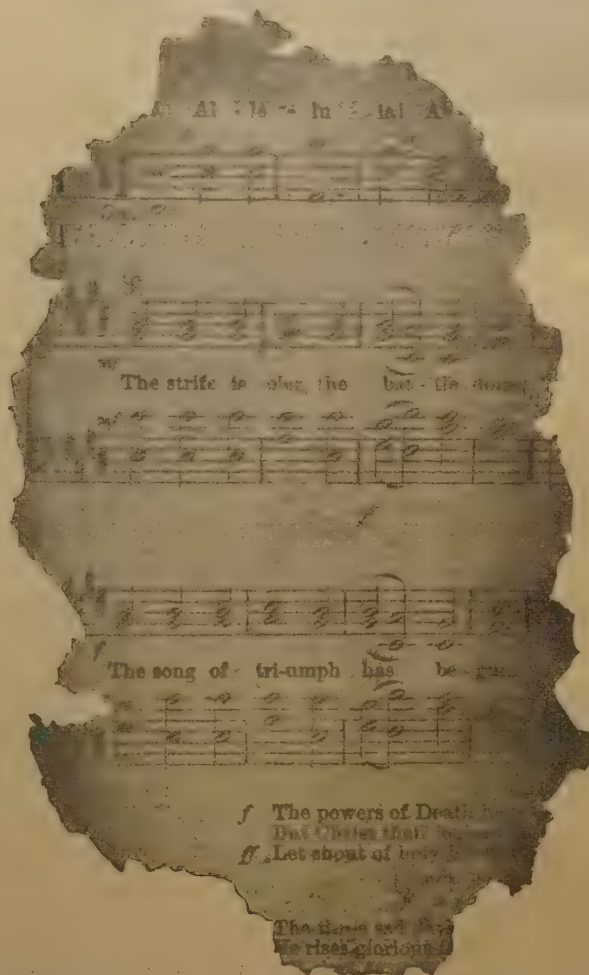
It is safe to say that in seven cases out of ten the reporter on a newspaper of any size is a college graduate. In five cases out of ten he is a total abstainer, and in every case temperate, or he would

not retain his position. He is, in a word, a professional man, earning far more money than the young man in any of the other professions earns in his first years, and generally much more in earnest than he is willing to confess.

He meets many prominent people. He sees bishops in lawn sleeves and talks with bishops in their shirt sleeves. He is obliged, if he would be successful, to study men. He thinks in his early days of work that he has graduated in this study, when really he has not matricu-

influencing tens of thousands of newspaper readers—the days of news. If his newspaper would truly reflect the life of the day, it cannot afford to overlook these marvellous activities of the Church which each day become important as news to a wider circle of those for whom the newspaper is prepared.

The Church, in so far as it needs any human agency, needs the assistance of the daily press; newspapers, as yet not fully alive to the important news value of these great movements directed by clergy-



*All that remained of one of the St. Luke's Church hymn books found at North Beach after the San Francisco catastrophe. April 18th, 1906.*

lated. He is by way of being something of a cynic.

But withal he is generous, and he wants to help others. His attack of cynicism is like an attack of the measles; it is inevitable in his childhood days of journalism, and should not be regarded too seriously. His very youth as a professional man causes him to dislike being patronized, and his education causes him to resent being talked to in baby language. He respects those who show that they respect themselves. He has contempt for those who show that they obey the injunction to be all things to all men only when they desire to make use of a newspaper man.

The reporter wants news, and he wants it with a longing greater than that of the prospector for gold. He does not want to act as a personal publicity agent, and he does not class what he inelegantly dubs "church-basement beanfeasts" as news.

Has the Church no news to give him? It has, although sometimes the fact is overlooked, and he, notwithstanding his keen "nose for news," may not readily see the "story" until it is pointed out to him. These are days of wonderful stories within the Church, the days of spiritual expansion, the days of Forward Movements which have influenced and are

men and by laymen whose names are household words, need the assistance of the Church.

It is time that the rector and the reporter drew nearer to one another.—*The New York Churchman.*

On January 7th, the Eastern Orthodox Christmas, the Rev. R. D. Hatch, rector of Trinity Church, Southport, Conn., assisted the Rev. Fr. Skibinsky, rector of the Church of the Holy Ghost (Orthodox Russian), Bridgeport, Conn., at the Divine Liturgy, being vested by request in the Eucharistic vestments of the Western Church. This is one of the few instances when Orthodox priests of the Eastern and Western Churches have united together within the Iconostasis in the performance of Divine Worship. The Russian Church at Bridgeport is a fine new structure, handsomely decorated with mural paintings and possessing a wonderful chime of bells presented by the Czar. Its rector, Fr. Skibinsky, is Dean of the Russian Churches in New England. There are now eight regularly established Russian parishes in Connecticut alone.

## Abraham Lincoln

(By the Rev. Fletcher Cook, Ph.D.)

This week (February 12th) is the centenary of the greatest of all great Americans—the Immortal Abraham Lincoln. No other man of American history so holds the love and veneration of the people of the United States as this man of the people. He is the American ideal and his name and memory are our most precious possession. From ocean to ocean and from border to border we love him. His sacred name like Abou Ben Adhem, "leads all the rest." Eighteen hundred and nine was a year of gold because it gave to us Lincoln, Poe, Holmes, and Smith, and gave to England its Gladstone, Tennyson and Darwin.

It is not easy to tell just what his greatness consisted in, but he was truly great. He was not brilliant like Hamilton, but somehow his sagacity was well nigh infinite. He was not a great orator like Webster, but never words spoken by mortal will outlive his five minute speech at Gettysburg. He was not a literary man such as Emerson, but his letter to Mrs. Bixby of Boston, relative to the gift of her five sons on the battlefield for the Union, is as fine as anything ever written in the English language. He did not pretend to be a statesman, but if he made one mistake in his administration as President of this republic, a critical nation has not yet pointed it out. This is the more remarkable because his was the hours of the nation's awful peril and deepest distress. He was not a politician, but never was a country and its men and parties handled as by him. He was not a so-called religious man. I mean by that he never united with a Church; but his devotion to truth, his sense of justice, his love of mercy, his forgiveness, his gentleness, his humility, his temperance, his purity of life and purpose, his unquestionable sincerity, his call upon God in prayer in every hour of need for wisdom place him in the highest list of Christian statesmen.

Once he said: "I know there is a God and that he hates injustice and slavery. I see a storm coming. I know God's hand is in the storm. If God has a place and work for me, I am ready. I am nothing, but truth is everything." Another time he said: "I promised God if General Lee were driven back from Pennsylvania, I would free the slaves, and I now keep my promise." One day a cabinet member swore in his presence and Lincoln said to him: "I think you must belong to the same Church Seaward belongs to because you both swear about alike." Whenever Bishop Simpson called upon him at the White House he asked Simpson to pray with him and once said to him: "I am often driven to my knees. When under the pressure of overwhelming difficulties my wisdom and the wisdom of my friends utterly fail. I have nowhere else to go." When asked to free a man in prison for importing slaves from Africa, he said: "I am willing to free men for crimes, even murder, if they are penitent, but never will I pardon a man for separating children from their mothers and selling them in slavery, just for money; never, never." Once when he was about to sign the pardon of six deserters and the reprieve of several confederate prisoners sentenced to be shot; a cabinet officer protested when he said: "Don't ask me to make any more widows and orphans than is absolutely necessary. God knows there are too many now North and South. I sleep better always when I have saved somebody's life. Hand

them here, I want to sign them." Another time he said: "I know liberty is right, for Christ teaches it and Christ is God." Once he said: Listen to its beauty. "I never have knowingly planted a thorn in a human heart, but I have always endeavored to pluck a thorn and plant a rose wherever a rose would grow." One day, when Lincoln was at the front, a confederate soldier boy was carried by him on a stretcher. The boy was crying for his mother. Lincoln stopped the bier and asked the boy what he could do for him. The boy said: "You are a yankee and will not do anything for me." "Yes, I will, what is it?" And he took down the message from the dying lips of the lad and sent it by a special messenger through the lines to his mother. He wept as he wrote down the message. Again and again he said: "I do not suffer for the South; I suffer with them." Once he said: "I would join a Church if there were one that had for its creed, 'Love God with all the mind and heart and your neighbors as your selves.'"

I have given those quotations that we may gauge Lincoln's great character better. We see he had great goodness of heart. His sympathy and wisdom were truly supremely wonderful. He was filled with a great and noble purpose. He breathed in the free air of the pioneer life on the prairie and grew strong and rugged as the rocky mountains in the distance. His character, like the Master's, defies analysis, because it was natural and therefore divine. With malice toward none and charity for all he did his work in the fear of God and love for man. To me he is the greatest, the supremest, the sublimest figure in American history. I am ready also to say that considering the time and circumstances his superior is not found in any human history.

If I am asked for the one thing in his being which stands out above the rest to mark him I point to the same quality in him that was in the completest man of all men—Jesus of Nazareth.

They were both the most uncommon of men because they were common men. They were men of the common people. They both lived for and believed in the common people.

The everyday man and woman are the bone and sinew of every race and nation. Lincoln knew that. He was one of them. He knew their life, for he had lived it. He understood them, for he knew himself. He knew, too, that the common people were the best and truest and the bravest, and upon them fell all the world's trials and burdens. He loved them and for them he prayed and suffered and planned. He knew that for fifty centuries the patient common people had been tyrannized over. All that time the common man had given his life to the state in war. He had poured out his blood like rain. He had left his wife and children protectorless. The dark path over which he came was left crimson by his precious blood. If the rivers, and plains, if the dungeons and blocks, if the seas and skies could reproduce what they have seen and heard, what unspeakable sorrow and woe would fill the eye and ears of the world. The man who toils, the man who serves, the man who suffers, the man who sorrows, the man who loves, the laborer, the mechanic, the soldier, the sailor, in his long struggle was not cheered or encouraged or sympathized with, or helped, as he staggered down through the ages bear-

ing the burdens of the human race. For I say unto you it was he who has fought the world's battles and achieved its triumphs. It was he who has clothed, warmed, fed and nursed all childhood and manhood in all ages and climes. He has made the earth, torn by battles, blackened by fire, drowned with floods to blossom like the rose. He has toiled in forests and fields, mines and quarries, that nations might have domes of gold, cities gates of brass and citizens homes of marble and he a hut.

He has tunneled the mountains, bridged the chasms, electrified sea and land, that people might be neighbors. When famine and pestilence, fire and sword raged was he not there to allay suffering? Did he not at Thermopylae say: "Go tell thy countrymen we are here to die for our liberties." Did he not at Waterloo steadily file up and fill the places of the fallen? Did he not a Chickamauga and Vicksburg with visions of home and loved one in his heart march on saying: "The Union forever"? Did he not in the midst of demolished thrones, broken altars and bleeding firesides stand patiently waiting to be recognized?

One of the unalterables is this, "Humanity is sacred." Call it fate, call it justice, call it the inexorable, call it the infinite, if you like. For with God as his leader the common man marched down through the ages, stamping under his feet humanity's pride, power and life. He did this not because he wanted to, but because he had to, to secure his liberty. He came by the way of the angel that blessed Jacob; by the burning bush of deliverance; by the pillars of cloud and fire; by the shattered temples of tradition; by the suffering of Calvary.

Inequality has been the Goliath of history, trampling beneath the hoofs of his steed innocence, purity and love. The common man is the David, plowing the ocean, piercing the mountain, controlling the storm, magnetizing nature, beautifying human life, and thus slaying the Goliath.

There was a tinge of blood at Valley Forge, the gleam of a sword at Bunker Hill, the flash of a rifle at Trenton, a shout of joy at Yorktown, and under the Christian light sky there appeared a new throne and on that throne a new king—the common man. In due time there sat on that throne the common man whose anniversary we this week keep. One hundred years ago in a log cabin was born a babe that was christened Abraham Lincoln. He was a child of want. He was a man of toil. He was the purest representative. He was the noblest President. He comes the nearest of any man in history to embodying the qualities of the common man. From the time he studied by the light of a pine knot until he struck the chains from an enslaved race, he was the servant of man and a sympathizer with the suffering.

A few days after the dashing soldier of the South surrendered the sword of the lost cause to the silent man of Galena there was enacted in Washington the greatest tragedy next to one in the world's history, when the supremest man and the most sacred mortal figure in history lay dying. From all the hearts of the sad people there arose a cry of anguish. Thus ended the great life of the nation's martyr chief, Abraham Lincoln. His fame shall ever widen and deepen and heighten with the onward flow of freedom and as long as the world reveal this noblest of men, this Great Commoner.

The figure of this man, tall and stately, with his melancholy eyes in which was a faraway look, with his face sad like the "Man of Sorrows" is the most magnetic figure in human history.

## A New Condition in Home Missions

(By G. Mott Williams, D.D., Bishop of Marquette.)

One who can remember nearly fifty years, recalls that the work of our Church was, as long ago as that, very sharply differentiated from that of the Protestant denominations. Every one of our peculiarities was also sharply attacked. We had to argue for a Liturgy, we had to argue for a Christian year, we had to argue for vestments, we had to argue for episcopacy, we had to argue for Sacramental Grace. If people came to believe in any of these things, they took the definitely unpopular step of joining the Episcopal Church. If we had then left our name to the verdict of the Protestant public, they would have undoubtedly dubbed us Catholic.

"But we have changed all that," and the principal factor in the more recent change has come from the progress of the liberal party in the Presbyterian Church. Fifty years ago the Presbyterian pulpit still rang with Calvinistic definitions, the Five Points being firmly held, and we being looked upon as milk-and-water Arminians. Now the alternative confession of faith which has come from the party led by Dr. Henry Van Dyke has pushed Calvinistic definitions, still supposed to be held, completely to one side. The new confession is a general statement of Christian doctrine with which most simple-minded Christians would find themselves in agreement. It harmonizes well with what our people have always been taught. It does not harmonize at all with the former doctrinal platform of the Presbyterians.

So, too, in their new liturgical zeal, they have begun at once not only to use a liturgy, but to use it in ways that our own people were long in two minds about. They have not only a Prayer Book, whose great indebtedness to our own is carefully masked by means of the use of synonyms, but they are getting surpliced choirs and snatches of the choral service. The most recent combination we have heard of is to join a surpliced choir with a moving picture show for Sunday evening, something we have not yet quite reached in "ritual." But where there has been a fairly strong Presbyterian Church, and we have had a small mission in the same place, it not infrequently happens that the service in the Presbyterian Church is more elaborately rendered out of our accustomed materials, then we, in our little chapel, can hope to do, for lack of musical talent or other means. The minds of those people who sought our

communion largely through the attraction of a liturgy are naturally perplexed, and they are doubtful what to do when the local Presbyterian pastor and people energetically urge the abandonment of our services and union with them in the interests of having "one strong Church." It not infrequently happens that they go the length of saying that they had a Prayer Book long ago which had been gradually disused, and that we had copied theirs instead of theirs copying ours.

Now when there are only about twenty-five families of our people in a place, and these are bound up socially with their Presbyterian brethren as they are apt to be, some of them are likely to feel that it will be a long time before "our Church comes along," and that the best thing they can do for the present is to fall in with these proposals. And so it seems to be increasingly necessary to say that the crucial point between us and the Presbyterians never was the liturgy, for the Episcopal Church in Scotland, where the conflict over principles was sharpest, was long non-liturgical; but the crucial point is the authority of the ministry. An Episcopal ministry derives its authority from the Apostles, and they from Jesus Christ. A Presbyterian ministry derives its authority from the Presbyterian Church, which had no existence before the closing half of the sixteenth century.

One reason why our Church in her Book of Discipline does not lay before her people clear and explicit rules how to behave in the presence of Presbyterians, Congregationalists, Methodists, Baptists, was because there were no such people when our book was published in 1549. So this apparent weakness in our book is really its strength. For these people brought in new theories of Christianity and the ministry, against the unanimous consent of Historic Christendom. No proof has ever been offered of these new claims except repeated assertion and the charge of bigotry against those who could not accept them. Hence, there is no proof that they can have authority to administer valid sacraments, except something which is not really a proof. We are, for instance, unable to deny that our separated brethren do seem to receive sacramental grace, even though we doubt the Orders of those officiating. But this need not surprise us when we remember our own doctrine of spiritual communion. Because one of God's people dies entirely out of reach of a priest to give him his

last Communion he is not thereby deprived of the Sacrament. He can by faith receive the Body and Blood of Christ without either priest or elements with him. So the apparent effectiveness of sectarian sacraments received in good faith is no argument against the regular necessity of an apostolic ministry.

Then when our few people are waiting for "the Church to come along," they need reminding that *where there are any Church people at all*, the Church has "come along." If none of them is in Holy Orders, neither are those dissenting pastors who so eagerly proffer their services, and more eagerly request subscriptions. And the layman, the faithful layman, is in better case than the others because, unless he suffers himself to be led away by specious arguments, he at least is neither in heresy nor in schism.

But our lonely people may respond, "This would often leave us a Sunday without services." Why? We all have the Prayer Book, and large parts of the Prayer Book service are open to lay use. Thousands of Church families have lay-reading at home on Sunday when they are too far from Church to go regularly; why do not the ten thousands? If one family can keep its Churchmanship alive, two or three could do it far better. If they feel that they miss a sermon, they can either read one out of a book, or study the catechism more thoroughly, which never comes amiss. And they are ready for the priest when he comes. If they still feel that they must seek alien preaching, they may feel sure that not all they hear will be what they can approve of.

No, the logic of the new Presbyterian movement is not that they should swallow all our small Churches, but has been worked out before their own eyes.

While Dr. Van Dyke was actively at work for the modified confession and the Book of Common Worship, his admirable and eminent co-pastor in the Brick Church, New York, has worked the thing out logically. If the Episcopalians were right in having liturgy, etc., all of which Presbyterians had strenuously opposed and now accepted, wasn't it probable that we had been right in other things in which we followed the traditions of the Universal Church? So he found his way into our ministry, where he now holds a highly honorable position, without loss of charity toward his former associates.

In face of the temptations which come from these new resemblances, all our people need to take a firm grasp of principle, and remember that every member of the Church is both responsible and representative. The Church depends upon him and relies upon him, and is by the public judged in him.—*The Living Church*.

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## EARLY MISTAKES.

He was young, only twenty-four, and yet his theological degree was in his trunk, and a call from a Church in his pocket. He was on his way back East to be married.

She was young, only twenty-three, and yet her education had so far advanced that she could write a highly commendable "A. B." thesis and bake biscuits. She was waiting for him, and she was to be married.

They were married. It is now four years since they were married. Four happy, successful years they have been. One little boy has come into their home to bless the union. They are loved by the people to whom they have ministered for four years. Their Church has grown in numbers, in influence, in works of Christian love, and in faith. And as this man and this woman look back over the four years there is deep gratitude in their hearts for all that they have been able to do. And there is the promise of greater things for them in the future. For they realize that they have made many mistakes. They have not allowed the commendation of many to blind them of the fact that they have made mistakes. He knows now that he has made mistakes. She knows, too, that she has made mistakes. And they will never make the same mistakes again. And they have learned lessons from their mistakes that will help them all their lives.

They realize now that one of their mistakes was over dishes—washing dishes. Her hands were soft and white. He simply couldn't bear the thought of her in the kitchen with sleeves rolled up, in a pan of greasy dishwater. No. He would help her. He would wash the dishes. And then, from her point of view it was so delicious to have her husband there helping her. It proved his devotion. He always helped her with the morning dishes, usually at noon, and usually at night. But now he realizes that she was well and hearty; that dishes really were her part; that he ought to have been in his study instead of in the kitchen. And she realizes, too, that she ought not to have allowed him to help so often.

This man and this woman have been figuring up their expense account lately, any they find that out of the \$4600 that they have received in the four years they have only saved \$150. He has kept up an endowment life insurance policy of \$1000 which must, of course, be added to the amount saved. But even with that their savings have not been as great as they expected. And now they find the reason to have been that they did not determine upon a specific amount to be set aside periodically. Their method was to deposit whatever they had as a surplus each month. Many months there has been no surplus, and sometimes even a deficit. But from now on, they have decided to lay aside ten dollars each month and make themselves live on what is left.

He has made many mistakes in his study, in his personal life, and in his public service.

He came from the Seminary with a large and wisely outlined bibliography. A few of these books he has read—but only a few. Now he says that he has spent too much time in desultory reading. He has sometimes spent the first hour of the morning in "glancing over" pamphlets, the newspaper, and even the telephone directory and almanacs. There has been a lack of system in his study and very often he has "read" instead of "studied." And very often he has "studied" what ought only to have been "read" and has had time only to "read" what demanded "study."

Another mistake he has made in his study. He has worked too specifically upon his Sunday sermons. During his seminary days he heard a great deal about "long work" and he was determined to do much of this foundation laying. But he has found it a big task to prepare two sermons for Sunday—almost all that he could do. He has been popular as a preacher. But now he feels that if he could have found time for the "long work" his future power as a preacher would have been more probable.

One big mistake he has made in his personal life during these four years. He has smoked. Never in public—there are only two members of his Church who know that he smokes and they would not tell. Every morning when he goes to his study he lights his pipe. Evidently he has not suffered physically. His health is above par. He must have suffered mentally, although not enough for him to notice it. But the fact that he does in secret what he would not wish to have his people know about has troubled him. He has been afraid that people would detect the odor on his clothes. He has been obliged to keep silent upon the subject of cigarette smoking in his Sunday school. Now he realizes that the fact of his smoking has been a handicap in his work.

The mistakes of his public life have not been serious. They were the mistakes of inexperience and will be remedied in the course of years. Some of his public utterances might have been more tactful; it would have been better if he had not been quite so intimate with certain families in his congregation. Twice he waited to be sent for when he ought to have gone. But these are things which will be righted with the coming years.

Some of his mistakes are those of the many. Thanks be for the season of New Year's Resolutions and for the time of taking stock.—*Selected.*

Put a curate, a deaconess, a parish worker into a good-sized parish in an eastern city to work at bringing into the Church men and women who are not in the Church, at gathering into the Sunday School children from families that have no religious connection, and he or she is a member of a parochial staff. Something commonplace. Part of the machinery of civilization. Put the same people into a new western section to do exactly the same thing, and they become—missionaries. There rises a halo of religious romance—visions of the saints and martyrs.

Put a Bishop or Archdeacon or some other ecclesiastic with a big title and a little work out West, to organize and finance that western "field," and he is "the apostle to the Rockies" or "to the Mandans" or whatsoever. He can solicit at random throughout everybody's parish. We all boost him. If he fails it is our failure. If he wins it is his success.

Put a rector over the eastern parish, without much title but with a big work, to organize and finance his very costly organization out of probably indifferent parochial resources—and then, let him look to his laurels. We shall know how to push him out if his foot slips a little. He needn't look to any one else for any help. If he wins out, it is our natural and normal growth in an established community. If he fails, he's a failure. We know a number of able young men whom various influential clergymen and laywomen would suggest for the place.

Aren't we a little hard on the parishes? Isn't it all missionary work any how? What's in a name?—*Selected.*

## THE COST OF AN ENGLISH ARCH-BISHOPRIC.

Writing in the *Cornhill Magazine*, under the head of "Sixty Years in the Wilderness," Sir Henry Lucy makes mention of the late Archbishop Magee and of the payments he had to make on his appointment to the Northern Primacy. The figures may interest our readers, though we do not warrant them. Dr. Magee, as is well remembered, died shortly after his translation from Peterborough to York. "He lived long enough," Sir Henry writes, "to pay his fees in connection with the event, and, as he was not a rich man, public attention was pointedly called to the business. It was reported that there was exacted from him a sum of 7,000*l.* in connection with his installation. Questions put in Parliament have shown that this report was exaggerated. The money passed, but it was to a considerable extent for value received. Still, he had certain fees to pay which, if exacted in any other connection and by less respectable people, would be regarded as a monstrous imposition. Between his receiving his *congé d'élire* and taking his seat in the House of Lords the new Archbishop had to pay in fees an aggregate sum of close upon 850*l.* Several departments of State had pickings out of the pie. There was the Crown Office, whence issued the *congé d'élire*; the Home Office which received it and charged accordingly; the Board of Green Cloth, which mulcted the Archbishop in 'homage fees' amounting to 30*l.* 0*s.* 4*d.*; the Lord Great Chamberlain, whose emissary extracted a ten-pound note from the Archbishop on his way to take his seat; the Dean and Chapter, who got fees for everything, and then charged twenty guineas for the bell-ringer and 13*l.* 14*s.* 8*d.* for the choir. Next came, with outstretched hand, the vicar of the parish in which is situated the Cathedral where the ceremony of installation takes place. Finally a lump sum of 28*l.* was exacted on the hapless Archbishop taking his seat in the House of Lords."—*The Guardian.*

The Diocese of Minnesota has been sadly bereaved in the sudden death of the Bishop's wife. Mrs. Edsall was in apparently good health and the Bishop had gone to Chicago. On the evening of Tuesday, February 4th, while speaking to her son, James, she complained of a pain in the head and in a few minutes lapsed into unconsciousness, and fell asleep at twenty minutes after ten. The Bishop who was returning, was met in St. Paul by the Rev. Jas. E. Freeman, who broke the news to him. The funeral was held in St. Mark's Church, Minneapolis, on Friday, February 7th, at 2:30 p. m., with the vested choir, a profusion of flowers, and the splendid consolation of the Christian faith and hope.

The Rev. Charles Stocking, D.D., presbyter of the Diocese of Pennsylvania, was killed in a railroad accident, near Bowling Green, Kentucky, on Saturday, January 25th. He was well advanced in years, having been a classmate of Bishop Whitaker. He graduated from Trinity College and the General Seminary.

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The Kearny Street Mission is an exemplification of the unity of the love of the Saviour of Mankind. Episcopalians, Presbyterians, Methodists and many others are joined together for the one purpose of helping those who feel their need, and there seems to be no place for them in the Church of today. Friday evening has been appointed as the Episcopal Church night, and a visit will surprise our people in a very pleasant way. Earnestness is the key note. Two weeks ago the Rev. E. A. Ealand, of the Seamen's Institute, in a very strong address gave the story of his own struggles. He told us how he tried to do rescue work without God, because he did not believe in God, and it was an utter failure. It was after a deep research for the right way that he gave his heart to God, and then answered the call to the ministry. So impressed were the men that they have requested Mr. Ealand to come and visit the Mission again. We want more of our clergy to spare a Friday evening. We want your prayers and if possible your financial help. It is a burden Christ would have us bear. *Come and see*, and you will conquer any feeling of lukewarmness or lack of faith which may perhaps harass your own soul.

F. T. F.

# WHAT BECAME OF THE TEN TRIBES?

The ultimate fate of the Ten Tribes carried into captivity has been much disputed. Some have maintained that the Anglo-Saxons are the lost Ten Tribes, and others that the North American Indians are they. But such theories are but wild and senseless guesses. It seems beyond doubt that the great bulk of them were ultimately lost—by intermarriage and the loss of tribal exclusiveness among the nations to whose lands they were carried, in successive deportations, extending through many years. We find some, in the time of Tobit, at Rages, not far from Teheran, in Persia. But while the Book of Kings indicates the regions to which the main streams of captives was turned, many were sent to widely distant parts of the vast Assyrian empire.

Some probably escaped captivity by fleeing into Jura and were amalgamated with the Jews. Others apparently returned with the Jews to Palestine after their exile under the leadership of Ezra and Nehemiah. And so among the Jews in the time of our Lord we find many more than those belonging to the tribes of Judah and Benjamin; as, for instance, Anna, the aged prophetess, who welcomed the infant Jesus in the Temple,

was a member of the tribe of Asshur (St. Luke 2:36).

Dr. Kent says: "It is obvious that the wild theories concerning the fate of the 'lost ten tribes of Israel' are entirely without foundation, since they were never lost. Their descendants survived and at times emerged into prominence; but with the destruction of Samaria in 722 B. C. the Israelites sank to the level of the peoples about them. The catastrophe, which the true prophets had labored so earnestly to avert, came at last. The foreign colonists worshipped their respective gods for a time; but, in accord with the current ideas of the age, public disasters were soon interpreted as an indication that the god of the land was angry. Therefore, priests of Jehovah were introduced; Bethel again became a religious center; the worship of the God of Israel continued to be the acknowledged cult of the land."—Selected.

# "DON'TS."

(By THE REV. BAKER P. LEE.)

Don't be a knocker; if you can't boost be quiet. Any "hobo" can tear down; it takes a real MAN to build up. Do not sit by a stonepile and throw rocks at the procession; get in and do your part.

Don't waste time looking for the shortcut to learning, health, wealth or spirituality. There is no "Royal Road," each is governed by the same universal law, and each demands the intelligent consecration of your whole being.

Don't be a prude, but better be a puritan than a profligate. If a man, don't be effeminate; if a woman, don't be mannish. Let the strength of the man be softened with the sweetness of the woman, and to the grace of the woman add the good fellowship of the man.

Don't be ostentatiously pious, for this is pietism and pietism is the swin brother of hypocrisy. Don't complain of hypocrites in the church; they are in all walks of life, and if you would escape them go to some desert island, sit under a palm tree, take out a pocket mirror and behold the biggest of all.

Don't divorce your religion from your business. The same God is with you at the desk, in the home and at the altar. Let him be your silent partner in everything.

Don't forget that a woman's heart is the fairest rose in God's garden, and that once having won it, be sure you keep it by the same care and attention, that you alone may know its sweetness. Believe in the single standard of morality and teach others its blessed beauty.

Small as the price of The Pacific Churchman is, there are a number of earnest Church people who feel they cannot afford to subscribe much as they would like to keep in touch with their Church news. Consequently these subscriptions have been paid by those who are more bountifully blessed with this world's goods. Sixty dollars used for this purpose have been withdrawn during the past year and we should like to hear of some who would help, so that the management will not have to withdraw such subscriptions for lack of funds.

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## Literature of the Day

**The Green Devil.** A Romance of Thornton Abbey in the Days of Wyclif. A. Metcalf. Pilgrim Press, Boston. \$1.20 net.

Verily a romance but the author has not projected himself quite thoroughly into the conditions and spirit of the Wycliffite times. The Green Devil is no less a person than the Very Reverend the Dean of Thornton Abbey, who adopts that disguise for extremely undecanal purposes of the Bill Sykes character. Another Devil of a color more suggestive of diabolism is brought on the stage and in the end unmasks the Dean. But it is a readable story and will be read with interest by the unquestioning many, who are thankful for small mercies in the way of literature and have a large swallow for incongruities.

**Essays in Appreciation.** Canon Douglas, D.D. Longmans. \$1.20 net.

Very pleasant reading, inter alia, essays on Morgan Dix, W. R. Huntington and a study of Newman prompted by the recent life by Ward. That life has called out a mass of comment, like the curate's egg, "excellent in parts," but a good deal of it a "darkening of counsel by words without knowledge." And it would take a Solomon to decide which of all of them should be accepted as Newman's interpreter. Anyway, it would add to the negative pleasures of life if, for a while at least, writers would be content with themes more within the range of achievable things.

**The Church Triumphant.** Rev. L. A. Davison, A.M. Young Churchman Co. \$1 net.

The work of a very earnest, capable man, but rather too much after the fashion of the Allegorists of early days who evolved parallels out of the simplest forms and lost their way accordingly.

**Creation and Man.** Rev. F. J. Hall, D.D. Longmans. \$1.50 net.

Another and extremely important addition to the series on Dogmatic Theology projected by Professor Hall and in process of fulfillment by him. He says: "More than in any other volume of the series to which it belongs, the writer has had to define his attitude towards the results of modern physical and biological investigation. These results do not and cannot affect the validity of Catholic doctrines, when the speculative accretions which have been added to them are removed; but they afford important data for theological science." As is usual now, the present writer is cramped for space. He has already expressed his opinion of the great value of this series, and can only say now that this volume is equal to the former ones and that the purpose stated in the quoted sentences is thoroughly fulfilled. These books ought to be studied and assimilated as far as possible by the Clergy, by Divinity Students and just as much by the laity. For Dr. Hall puts his reasons into plainest terms, singularly free from the warped terminology of the schools.

**The Clergy and Social Service.** The Very Rev. Dean Ede, D.D. The Young Churchman Co. 90 cents.

The Dean is a veteran worker in Social Science as that term was understood and expressed in terms of common life by Bishop Westcott. The Lectures were

delivered to students in theology at Cambridge, England, and the purpose of them was to "emphasize the opportunities of social service open to the clergy and the importance of utilizing them." The author had large experience of social questions arising out of his intimate connections with working men and their class organizations at Newcastle. He is a very able man and this book is one that every Priest should read. For socialism is in the air, at least so-called socialism is, but the Dean enables anyone to detect the veritable Simon Pure. In many ways he puts young, often rather unreasoning men on their guard, and points out "a more excellent way" than their untrained enthusiasms would suggest in dealing with what they rather mistakenly call the "Problems of the Day." For that which seems to be new is often enough found to be old, and at least many of what are termed nowadays "social questions" are as ancient as the Gospels and were met and dealt with by our Lord. Only the craze nowadays is for modern up-to-date interpretations. But the old, in this case at least, is the better.

**Through Facts to Faith.** Rev. J. M. Thompson, M.A. Longmans. \$1 net.

The author is that same "Fellow and Dean of Magdalen College, Oxford, whose very absolute denial of miracles created one of the periodical storms that disturb the still waters of the Church in England; that was a year ago. Now he seeks to develop his argument on the theological and constructive side," but as he puts it, solely for the strengthening and enriching of the belief in God. So long ago as 1830, Newman in one of his remarkable Oxford sermons (Vol. VIII) argued with great force that miracles are no remedy for unbelief. But he was contending against the dominant Apologetic of that time which always put miracles in the forefront of the "Evidences." Dean Thompson's book should be read in conjunction with an "Essay on Miracles" by the Rev. G. Hughes, also noticed in these columns.

**An Essay on Miracles.** Rev. G. Hughes, M.A. Longmans. 90 cents.

Dean Thompson's book on "Miracles in the New Testament," which raised one of the periodical storms in the Church of England not long ago, "prompted the publication of this book." It would seem that it had been written before, and it certainly bears internal evidence of calm and leisurely study, unaffected by any controversy or theological disturbance. It is rather too academic perhaps for the majority, but that does not affect its value as a scholarly effective apologetic. In very little more than one hundred pages the author has condensed the argument for miracles and presented it in a logical telling way. Apart from Mr. Thompson's or any other book of that kind, this treatise is of permanent value and its value is out of all proportion to its size. It is to be hoped that it will be largely read and valued as it deserves to be.

**The Wondrous Passion.** Rev. F. W. Drake, M. A. Longmans. 90 cents net.

The notice of this book will come too late for those who desire special reading for Lent and Holy Week, which is a pity, for it is exactly the type of devo-

tional book most to be desired at that season. There is no trace of the maudlin hot-house flavor that used to mark devotional literature not so long ago, on the contrary it is manly, outspoken and intensely spiritual, and therefore a book for all the year as well as for Holy Week.

**The Kingdom of God and American Life.** Bishop Brewster. Whittaker, New York. 80 cents net.

A very sane, outspoken and timely book, and its purpose is thus tersely put in the preface: "The social question is ultimately a moral question. It is time to recognize that its solution lies, not in logical analogies, not in the exaltation of the state at the expense of the individual, nor again in the destruction of government, but in that Gospel of the Kingdom of God which means the realization of certain ideals at once through social relations and through the highest and fullest development of personality.

**The Religious Forces in the United States.** H. K. Carroll, L.L.D. Scribner's. \$2.

"The purpose of this volume is to describe and classify all denominations, with statistical exhibits, so as to give a clear idea of the character and strength of the religious forces of the United States as represented by ecclesiastical organizations." Those who believe in and find comfort in statistics will find a well of delight in this volume. It is based on the census and on the official records of the various religious bodies. But it goes further and specifies the religious and communal organizations in the United States and a remarkably curious record it is. The present writer loathes statistics and therefore does not presume to criticise that side of the book, but the residuum is extremely interesting.

**Preaching and Pastoral Care.** Bishop Hall. Longmans. \$1 net.

Full of sound, practical common sense counsels, it is a book for all the clergy old and young to mark and assimilate, but if candidates and the younger men would study and live up to it, it might save them many anxious hours and the people to whom they minister some weariness and impatience. For it is clearly the product of a wise man's life experience infused with fervent devotion and mastered by one dominant purpose, the love of Jesus that wills and resolves will into action. Therefore, it is impossible for anyone to read it without great gain and stirring up of the will to the work that tells.

**The Sunshine on Life's Way.** Selections from the writings of the Rev. Floyd W. Tomkins, D.D. E. P. Dutton & Co., New York. \$1.25 net.

Mrs. W. C. Knowles is responsible for these selections made with the conviction that they may "help on the daily living and draw some one nearer to God." There is a marked avoidance of what is termed doctrinal argumentation. The aim is clearly to say things that will really hearten the struggling soul and serve to deepen the spiritual life. And there is a cheery anxiety to take you by the hand about it as of one whose main business it is to encourage the wavering and kindle purpose out of the gray ashes of a frivolous life.

**Nine Great Preachers.** A. H. Currier, D.D. Pilgrim Press, Boston. \$1.50 net.

A very fascinating book on a very interesting subject, by one who has been a Professor of Homiletics for over a quarter of a century. The author begins early with Chrysostom and ends late with

**Phillips Brooks.** It is a long way from the first to Bernard of Clairvaux and then to Baxter, but the nine are representative. The book is a good one, though we neither agree with its opinions nor accept its history, notably its acceptance of the popular version of Black Thursday, 1662. For he with others conveniently forgets that the ejected had been ejectors, and that, too, under conditions quite as hard and with less reason than in 1662.

**Lest We Grow Hard.** Addresses and Papers on Spiritual Subjects in the Service of the Guild of St. Barnabas for Nurses. Rev. E. F. Russell, Chaplain to the Guild. Longmans. 90 cents.

For six and thirty years the author has given the monthly address to the Guild of St. Barnabas in London and the content of this book is a selection. That Guild numbers some five thousand nurses. A verse from Thomas Ashe on the title page expresses exactly the aim and the wroughtout purpose of the work: "Christ, look upon us in this City, And keep our sympathy and pity Fresh, and our faces heavenwards Lest we grow hard."

We cannot recall any book that deals so intimately, so thoroughly, with keen and intelligent a sympathy with the many difficulties and discouragements of a nurse's life as this certainly does. It is the obvious fruitage of the long years of his chaplaincy and the resulting knowledge of nurse life, its trials, temptations, difficulties, weariness and despairs, but also the brighter side of it. And it has an extremely bright side for those who have a real vocation for it and live up to the consciousness of it. One would like to see a copy in the hands of every nurse. At the end there is a short but very telling conversation on Prayers For the Dead, putting the practice in the light of primitive use and of sanctified common sense.

**The Glory of Christ after the Passion.** Rev. F. S. Stone, D.D. Longmans. \$1.50 net.

This is an extremely useful and very timely book. For in plain, understandable terms it disposes of many popular errors about our Lord between the death and the rising, especially the Descent into Hell, the Ascension and the place to which He ascended. It is wonderful how even intelligent Christian people cling to old conceptions as if they were vital to the faith. Crude sentimental hymns are largely responsible for this, especially as regards Heaven and the Ascension. "Sun, moon and stars forgot, upward I fly" is a crucial example of the latter, just as the literal transcription of the visions of the Revelation of St. John is sure to clear atmospheres if read in a candid, thoughtful spirit as we trust that it will be, and help to banish the materialism that clouds the truth on these and other points.

**The Churchman's Guide.** Edited by A. Reynolds. Longmans. Second Edition. \$1.20.

The sub-title is "A handbook for all persons, whether clerical or lay, who require a work of reference on questions of Church Law or Ecclesiology." For the ordinary Churchman, not a student, who has no need to go deeply into things but wishes to understand, this book is precisely what he wants. It is compiled for England but the book as a whole is just as useful in this country. For those who wish to know more, the same publishers have just issued a very elaborate Prayer Book Dictionary, which seems to be exhaustive.

## BOOKS REVIEWED.

**Honorable Little Miss Love.** A story of Japan from the Domestic and Foreign Missionary Society, New York.

**Dangerous Deceits.** An Examination of the Teaching of Article XXXI. Rev. N. Dimock, M.A. Written from the Evangelical standpoint in the Church of England. Longmans. 40 cents.

**Ultima Veritas.** Washington Gladden. Pilgrim Press, Boston. We know Mr. Gladden's nervous telling prose, but this is the first intimation that he ever "dropped into poetry." He has disarmed criticism by an extremely modest deprecatory preface. Still, one wishes he had stuck to prose.

**The Dwarf's Spell.** Edgar Park. Pilgrim Press. A very good-intentioned Christmas Play for the young.

**The Tithe in Scripture.** Rev. H. Landell, D.D. Society for Promoting Christian Knowledge, London. This comes with "the compliments of a Layman, Chicago. The object of it is to promote proportionate and systematic giving." It is a very good resume of the subject. And the author's industry may be gauged by the long Bibliography of books he has consulted or read for the purposes of his work—no fewer than 595.

**The Temper of the American People.** G. T. Smart, Pilgrim Press. \$1.25 net.

**The Evolution of the Country Community.** W. Hurlson, Pilgrim Press. \$1.25.

**The Ideal Adult Class in the Sunday School.** Amos Wells.

**Sermons in Summer.** Rev. R. Bird-sall, M.A. A. H. Crest Co., Cooperstown. \$1.00 net. The author is the son of a former Rector of Trinity, but a good preacher is not shaped by the forces of heredity. These would be better if less ornate or rather less pictorial. H. H.

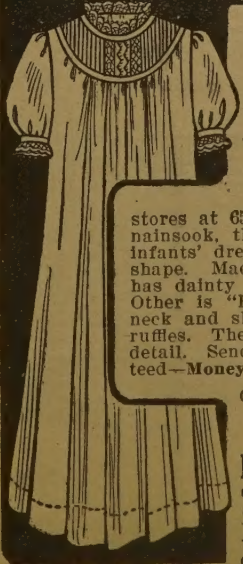
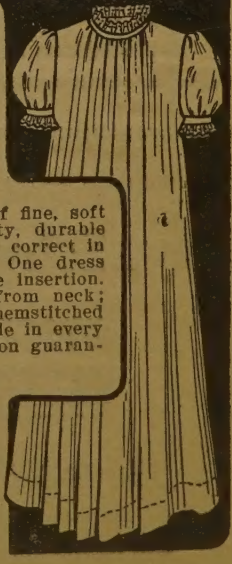
The Rev. William Elliott, who has been a minister in the Methodist Church, was received by the Bishop of Montana as a candidate for Holy Orders on February 3rd. Mr. Elliott has been appointed to assist the Rev. G. G. Bennett in Bozeman, Mont., and the adjacent missions, and will pursue his studies under his direction.

The Rev. Dr. William R. Jenvey has resigned the rectorship of St. Paul's Church, Hoboken, N. J., and has planned to remove to the Pacific Coast about May 1st. For more than twenty-five years he has held prominent positions in the diocese; as Archdeacon of Jersey City; secretary, now president of the Standing Committee of the Diocese of Newark; president of the Council of Christ Hospital, Jersey City, and member of other bodies, religious and civic. In recognition of the Archdeacon's long and distinguished service a testimonial dinner will be given in his honor by the clergy of the diocese in Trinity House, Newark, on April 28th.

In Nanking—the very heart of the new national life of China—many new societies, mushroom growths from the new liberty, have been started, with the result that there is a new spirit abroad in the city. The outcome of all this sudden progress is an enquiring attitude of mind on the part of the people, and a tendency to action in all cases in which their enquiries have met with a convincing answer. The religious spirit is set deep in the heart of the Chinese—as in all the human race—and the new liberty is manifesting itself in this field along just such lines as one would naturally expect it to move. The first stage comes when the people see and feel that an idol is a vain thing. In many and many an old temple in this city these gods that have for centuries held sway over the superstitious hearts of this people have been torn from their seats and smashed into bits with hammers. The thing which Christians have been looking forward to is coming to pass. The heathen are turning away from their idols; the false gods are losing their hold upon the heart of the people. The heathen in his blindness no longer bows down to wood and stone. This is the Church's opportunity. It is our problem, and the whole Church, at home and on the field, must face it. It is a problem which permits no spirit of procrastination; we must choose without delay whether we will take it or leave it.

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On the evening of January 27th, the largest dormitory building of St. Paul's Normal and Industrial School, Lawrenceville, Virginia, was destroyed by fire. This takes away the shelter of about forty negro boys. Unfortunately the dormitory buildings were of wood, and were heated by stoves. So meager has been the available capital for conducting the school that the very cheapest stuff had to be used. Even so, the loss will be a crushing blow inasmuch as the accumulated indebtedness of the institution had just been cleared off. There is no in-

stitution in the South which, for the small sum invested, has yielded larger returns in the development of character and usefulness. Surely the Church will rally to the support of so efficient an agency for accomplishing the work committed to her.

If an average of ten cents a week were given to missions by each living communicant of the Church, the total sum raised would exceed \$5,000,000, and yet few people would miss it.

Dr. Kato, one of Japan's foremost philosophers and students, says (*Literary Digest*, November 19th, 1910): "In recent times Buddhism has done nothing but go from bad to worse, and it is today in a pitiable condition. Speaking of the religion generally, we may say that it has descended to the level of a sale of prayers and ceremonies for such payment as people can be induced to make." The picture which the Japanese themselves draw is of dire need of a true religion. Their religions have no message for the ignorant, the old, the weary, the sick and the dying.

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